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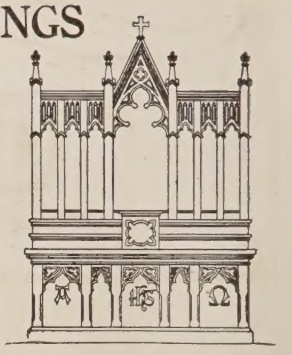

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TO KNOW CHRIST is the way to grow in holiness. Christianity is not a religion of rules. It is the religion of the divine example. Try to follow the blessed steps of the most holy life. Take His advice. Ask yourself, in the moment of perplexity or temptation, what would He do if He were here? Nothing else will so surely lead us into the way of holy living.—*George Hodges.*

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LI MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 18, 1914 NO. 12

EDITORIALS AND COMMENTS

Education in America

AN annual landmark in the progress of education in this country is afforded by the extensive reports of the United States Commissioner of Education. In these volumes may be found an intelligent review of the entire educational field in practically every phase of endeavor within the United States, and lesser reports as to the progress in the same field in the leading countries of the old world. Thus from the first volume of the report for 1913 recently received, we have a digest of conditions in 14,000 high schools, 900 kindergarten systems, and 1,000 private kindergartens, 1,150 colleges, universities, and professional schools, 300 normal schools, 675 industrial schools, 350 schools for negroes (mostly secondary schools), 600 commercial schools, 270 schools for abnormal children—deaf, dumb, blind, feeble-minded, criminal, etc.—675 summer schools, 1,000 museums, 15,000 libraries, and several thousand educational associations and societies. The report covers the facts of school attendance for more than 25 millions of children, and the expenditure of approximately three quarters of a billion dollars. All this is within the United States. There are also special papers relating to many forms of particular educational activity in the United States and abroad.

On the statistical side we learn that there are something more than 25 million children of school age, 5 to 18, in the United States, and that more than 18 million of these are enrolled in the public schools. The average daily attendance of these however is only 73 per cent., leaving a rather large proportion of absences. More than half a million teachers are placed over these children, with an average of 33 enrolled children to each teacher and an average daily attendance of 24 to each. The Commissioner believes that this average is not too large, having steadily decreased in recent years. There is also a slight increase in the proportion of male teachers.

In the high schools of the country are more than a million and a quarter pupils, and 27,092 teachers. The 596 colleges and universities of the country show an increased attendance of two and one-third per cent., but a decrease cumulative and continued during several years in the number of professional schools and of students in these schools. Thus it is interesting to note that if theological students may be decreasing—the Commissioner does not show, and the tables in detail are reserved for a second volume of the report which is not yet published—the same is also true of students of other professional schools, notably in medicine, where there is a net loss of 1,214 students as compared with the preceding year. The Commissioner believes that the explanation of these figures is to be found in the higher standards of admission required. Possibly one might add that many of the professions are over-manned, and the newer training schools of engineering and like vocations in connection with the established colleges and universities draw largely from the classes that formerly fitted themselves in the distinctly professional schools.

The Commissioner finds a large increase in the number of summer schools and of students in them. The large number of 181,288 persons were engaged in summer school work last year, much of it of college grade, and very many of the students being themselves school teachers.

Passing away from mere statistics one finds very interesting discussions of educational movements of various sorts. Thus with respect to the elimination of illiteracy the Commissioner says: "The success of the effort to eliminate illiteracy in Rowan county, Ky., has given other committees courage, as has also the success of experiments in teaching illiterate immigrants in the factory schools in New York City and elsewhere, and of experiments made by the employes of the Young Men's Christian Association. If there were some central agency through which this movement could be encouraged and directed, it would, I believe, soon extend to all cities and states in which there is any large number of adult illiterates, and within a few years most of the five and a half million adult illiterates would have learned at least to read and write, and millions of men and women of meager education would have extended their knowledge." He finds that in the states having school terms shorter than the average, steps are generally being taken to increase the length, a term of 180 days being that which meets with most approval.

The Commissioner finds that more kindergartens are needed in almost every part of the country, and especially in manufacturing communities; he feels that there is "great need for the sane, normal exercises and lessons of the kindergarten or Montessori school." Proceeding from that grade upward, he feels that the eight years of primary and four years of high school should be rearranged into six years of elementary and six years of high school work. He sees no reason for the present division between the two, and feels that rearrangement would make very largely for the increased efficiency of educational work. He feels that the seventh and eighth grades as at present constituted comprise a period of school life that is not very satisfactory. Most of the children make little progress in these grades. This is the time when, in his judgment, work should be commenced in languages, constructive geometry, history, literature, and elementary science, all of which are now commonly deferred to the high school. Radical as this sounds, the thought was reëchoed approvingly at the sessions of the N. E. A. last week in St. Paul. Our own high school work, too, is inferior to that of Germany and England, and as a result our college work must generally be inferior as well. With the rearrangement proposed he feels that there would be a much more creditable outcome than we now have.

He takes the rather novel idea that it would conduce to the efficiency of a school if a teacher advanced with the child from grade to grade through at least three or four years of work. There would be the opportunity for much greater individual study, and a broader grasp upon teaching possibilities in connection with the particular children. One remembers that in our Sunday school work our authorities have discussed this problem largely from the point of view of seeking to eradicate as an evil this very thing that differentiates the Sunday school from the day school. It may be that the Sunday school

may yet be held up as a model for the attainment of the public school! The Commissioner speaks for this change at some length, and his arguments seem fairly conclusive.

Rural schools are being largely improved, but there is still more to be done. He recommends consolidation rather than multiplication of schools, and asks that a good school house be built, intended not only for the accommodation of the pupils, but also to serve as a meeting place for the people of the district. Working out this social center idea, he says:

"For the principal's home a house should be built on the school grounds. This house should not be expensive, but neat and attractive, a model for the community, such a house as any thrifty farmer with good taste might hope to build or have built for himself. And as a part of the equipment of the school there should be a small farm, from four to five acres if in a village or not densely populated community, and from twenty-five to thirty acres if in an open country. The principal of the school should be required to live in the principal's home, keep it as a model home for the community, and cultivate the farm as a model farm, with garden, orchard, poultry yard, dairy, and whatever else should be found on a well-conducted, well-tilled farm in that community. He should put himself into close contact with the agricultural college and agricultural experiment stations of his state, the departments of agriculture of state and nation, farm demonstration agents, and other similar agencies, and it should be made their duty to help him in every way possible. The use of the house and the products of the farm should be given the principal as a part of his salary in addition to the salary now paid in money. After a satisfactory trial of a year or two a contract should be made with the principal for life or good behavior, or at least for a long term of years."

This, indeed, carries the social center idea beyond even what most of us have learned. Mr. E. J. Ward has promoted the idea of the principal as a paid social secretary for his school district, but this would seem rather to go beyond that conception. The Commissioner assumes the principal of the consolidated school to be a man, though he allows that most of the other teachers may well be women. Salaries must be increased before the quality of rural school teachers can be of the best, yet he believes that a considerable increase is not impossible. In many communities, he says, "the yearly salary of the teacher is now less than the cost of feeding a prisoner in the county jail. Under the plan suggested, the principal's wife might in many instances become the leader in the social life of a community, and help in making the teacher's home and the school a social center. She might also assist the women teachers in extending the school work to the homes of the district, making the work and the care of the homes more intelligent, and tying the women and their homes to the school as the principal would the men and their farms."

We venture to add that the rural church can be of much value in promoting this social center idea. The church is itself a social center, but it may well realize its own limitations. Under the present disorganized condition of Christianity a whole community cannot be brought to the church or its parish house and feel at ease. The church must be a social center within a social center, and in place of rivalry must use its influence to bring a whole community together in the school house as the true social center for an entire community wherever that be possible. Happily the clergy and Church people in rural districts are more and more learning this lesson, and realizing their opportunity as it had hardly been realized in earlier years.

But the country school, according to the Commissioner, needs reconstruction, and its work needs redirection. How to improve it is suggestively considered. Partly with respect to increased attention to the chemistry and physics of the soil and other matters connected with ordinary farm life, and partly by broadening and increasing culture, may these ends be attained. He recommends home gardening for town children, and increased opportunities for supervised play. The gardening particularly is outlined in detail, and he says "experiments already made show that with proper direction an average child of the ages contemplated can produce on an eighth of an acre of land from $50 to $100 worth of vegetables. A third of the children in the city schools of the United States might easily produce $300,000,000 a year." He believes this plan would be a valuable substitute for factory labor of children. It would also go far toward solving the problem of the idle negro.

Vocational education comes in for consideration. With a disappearance of the apprenticeship system the demand for such education becomes more pressing. With respect to county libraries he shows, contrary to the general impression, that in spite of the assistance of Mr. Carnegie and others, a great majority of the people of the United States are still without access to any adequate collection of books. There is need for county libraries with branches radiating from the county seat to all the towns and villages and public schools of the county. He believes that country people have the taste for better literature than have city people, and have more time to read it. Some notable illustrations of the value of rural libraries are added, and he believes that very much may be accomplished by means of them.

Space does not permit for the fuller review of a volume that is wonderfully interesting throughout, and which brings the progress of American education in all its phases into codified form very convenient for reference and very interesting for perusal. It only remains to say that with the second volume of the annual report yet to be issued, this may be obtained by those interested by addressing the Commissioner of Education at Washington, D. C.

A CURIOUS phase of human nature is that the American heathen thinks it seemly to applaud a position of holding office in a religious organization while denying the official position of that organization. If a man accepts office in the Socialist party and then denounces the Socialist platform; or joins a club and breaks its rules; or agrees to teach school and combats the teaching of the text books; or becomes an editorial writer on a paper and writes against the editorial policy, the heathen recognizes his inconsistency and at least laughs at him. But let the same thing happen in the Church, and the heathen deems it wise and fitting to commend the "breadth" of the inconoclast and the "narrowness" of the Church.

Liberty and Common Sense

An editorial last week in the Chicago *Post* took just that foolish position. The heathen, telling of the recent Canterbury Declaration, began by saying, "The struggle for intellectual liberty within the pale of the English episcopacy has reached a crisis." The "struggle," of course, is that of men whose position is held by the Declaration to be disloyal, but who wish to retain their positions in the Church, and who, therefore, are heroes of liberty to the heathen conception. And the *Nation* is quoted as saying: "If Dr. Gore and his friends prevail, we shall have a cessation of all relations between the Church and modern learning."

What do these people suppose the Church stands for? Is it to teach nothing at all? May political parties have platforms and bind their candidates to them and the Church have none? Our heathen friends are welcome to their heathenism; but they might at least recognize the dictates of common sense.

The Church has a definite faith. Nobody is obliged to accept it. But the Church requires her authorized teachers to teach that which she authorizes or surrender their authority to teach in her name. Is there anything unreasonable about that? Do not even the editors of the *Post* and the *Nation* require a like conformity to the editorial policy on the part of their editorial subordinates, on pain of forfeiting their positions and their salaries? If "the struggle for intellectual liberty" should break out in those editorial offices, taking the form of an attempt by their subordinates to reverse the policy of these papers, what course would these eminent editors pursue?

That editors should write nonsense and palm it off on their readers as though it were something else is a part of the inalienable liberty of the press for which our fathers fought and bled. We shall not precipitate another struggle for intellectual liberty within the pale of Chicago and New York newspaper offices by suggesting that editors capable of writing such nonsense are insulting the intelligence of many of their readers.

But it does seem as though the American heathen ought by this time to have moved beyond that particular piece of foolishness; and that readers of a paper might not be obliged to put up with such stuff in its editorial columns.

No wonder it is said on all hands that the metropolitan press has lost its influence among thinking men.

ONE of the practical difficulties that arise when Churchmen "federate" with non-Churchmen, whether in permanent or in temporary combinations, is that the whole attitude of

Churchmen toward life differs fundamentally from that of sectarians.

Difficulties of Federation

We observe this in connection with some of the resolutions at the recent International Sunday School Convention at Chicago. Along with many resolutions relating to moral and other issues is one to the effect that—

"We declare ourselves in favor of faithfulness and diligence on the part of all Sunday schools in the use of the Temperance Lessons in order to educate every member for total abstinence, for the destruction of the liquor traffic, for the extinction of the cigarette and the tobacco habits in every form, and for the surrender of every self-indulgence which impairs or destroys the power to render service to God and man."

Another resolution similarly "pledges" the Sunday school "to unceasing warfare against the legalized liquor traffic."

Now we submit that, though there are many Churchmen who believe in the abolition of the liquor traffic and the extinction of the tobacco habit "in every form," it would be impossible for any loyal Churchman to vote to pledge our Sunday schools to anything of the sort. For the Sunday school is to teach the Church's religion and the Church's morals, and the Church has not pronounced the use of liquor or the use of tobacco to be immoral. It cannot so pronounce, because it has no divine revelation to show that these are immoral; and morality is not a changeable quantity from age to age.

The question of the personal use of liquor or tobacco, therefore, is a question for each to decide according to his own judgment; and the question of legal prohibition of the one or the other is a question of human policy, to be determined according to the degree of necessity that such abolition seems to bear to the protection of the good morals and the peace of any community or of the nation. Every crime, and particularly the tolerance of crime, in connection with drinking, promotes belief in prohibition as a wise policy. If those interested in the saloon as an institution had not tolerated the alliance between the saloon and crime that we so often find, there would have been little demand for prohibition. The saloon element has brought that widespread demand upon themselves, and has no one else to blame for it. Churchmen, like other citizens, are at liberty to decide for themselves whether to support or to oppose prohibition. The question is purely one of policy.

Temperance is a virtue inculcated by the Church. Intemperance is a sin, to be combatted by the Church.

But Churchmen are not at liberty to pledge the Sunday school to teach that to be sin which the Church does not hold to be sin, nor yet to pledge it to support any one particular policy with respect to the treatment of the liquor traffic, or any other social programme other than the abolition of sin and the inculcation of virtue.

Protestant separatists from the very beginning laid their members under obligations that the Church did not recognize. The Church cannot now unite or federate upon a platform of modern puritanism.

ANSWERS TO CORRESPONDENTS

KALUPS.—(1) Offerings taken at any service in church should invariably be presented before the altar, but it is not necessary that they should actually be deposited upon it.—(2) Many priests genuflect after receiving the Holy Communion. They do not pause to kneel for private devotions, because they are, so far as possible, effacing their personality in their priesthood and must serve the people.—(3) But lay people properly kneel for private devotions after returning from the altar rail.—(4) The candles should be extinguished immediately at the close of any Eucharist, unless a second celebration is to follow without delay.—(5) There is no reason for extinguishing the candles after the sermon.

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ACCUSTOM yourself to commune with God, not with thoughts deliberately formed to be expressed at a certain time, but with the feelings with which your heart is filled. If you enjoy His presence, and feel drawn by the attraction of His love, tell Him that you delight in Him, that you are happy in loving Him, and that He is very good to inspire so much affection in a heart so unworthy of His love. But what shall you say in seasons of dryness, coldness, weariness? Still say what you have in your heart. Tell God that you no longer find His love within you, that you feel a terrible void, that He wearies you, that His presence does not move you. Say to Him, "O God, look upon my ingratitude, my inconstancy, my unfaithfulness. Take my heart, for I cannot give it; and, when Thou hast it, oh, keep it, for I cannot keep it for Thee; and save me in spite of myself."—*François de la Mothe Fénelon.*

"THINGS"

FOR THE SIXTH SUNDAY AFTER TRINITY

THE desire for possession—the ownership of things—has never, perhaps, been greater than in this generation. Even our children have fallen under the spell until it becomes an increasingly difficult matter to amuse and satisfy them. Dress, trinkets, motors, boats, toys for any and every age, and our very homes, have become things to be desired; and home is often a "property" instead of a place.

And along with the lust to possess has paced restlessness, discontent, and dissatisfaction. For one scarcely receives a dress before another fashion is introduced. There is "style" in jewelry. A serviceable car soon becomes "out-of-date." And one may not long enjoy the peace of home in a day when fads demand changes in furniture, wall-paper, or the shape of the roof that gives us shelter.

Nor is this the worst feature of the tendency of the times. So much of our desire springs from covetousness. We want so many things simply because our neighbor has them; and men and women, both, endure discomfort and worry in order to keep up with the movement that is agitating their little world. Fitness and the appropriate have nothing to do with the squandering of money and time that obsesses them; but they "must needs" do as others do.

As someone wittily observed, our difficulties are concerned "not with the high cost of living, but with the *cost of high living,*" which is the price we pay for the things not needful.

It is all very foolish, and it is very general; and few know much about old-fashioned content in these days.

This spirit, which is a form of materialism, intrudes into the simplest and most wholesome pleasures and robs them, also, of comfort and satisfaction. A vacation should free us from the restrictions and the artificial demands of life in town and city; yet countless hosts flock to the shores and the mountains for recreation and rest, and take with them as much of the useless impedimenta of things as may be carried. "Fashion" and "mode" dictate even here; and women are braced and constricted by barbarous styles, and men occupy their time with the things that are born of the barriers of brick and mortar. Sea and sky, air and sunlight, and all the beauties of the world as God made it, are obscured by the things that people bring with them.

Not everyone is so foolish, certainly; but all of us have seen the world's dependence upon *things.*

It is not in the possession of things, but in the beautiful use of them that we can gain any satisfaction. A thing, in itself, is only a thing, after all. The use of it embraces all possibilities. Most of us have seen a beautifully dressed doll put carefully away while the little mother croons happily over a beloved rag-doll which affectionate imagination has made altogether beautiful. The elaborate and expensive mechanical toy gives the little boy pleasure while novelty lasts; but how great and enduring is the joy that he finds in some crude creation of "Father's," or his own. It is the spirit with which we clothe things that gives them value; and very few things are necessary to joy and to satisfaction and contentment where much of that spirit abides.

"The thing" for that is what the "letter" is "killeth"; the "spirit maketh alive"; and if for no other than a practical purpose, we all need the spirit that manifests itself in love. The ultimate of that spirit is given for our contemplation this week. Love of God and love of our kind brings us the gift and the fruit of the Spirit Eternal: love, joy, peace, and all else worth while.

"O God, who has prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love towards Thee, that we, loving thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ, our Lord, Amen."

R. DE O.

STAND STILL awhile, and seriously consider the noble end for which thou wast created, and for which God hath placed thee in this world! Thou wast not created for time and the creature, but for God and eternity, and to employ thyself with God and eternity. And thou art in the world, to the end that thou mayest again seek God, and His countenance which giveth blessedness, from which thou hast turned thyself away by sin; in order that thou mayest become thoroughly sanctified and enlightened, and that God may have joy, delight, peace, and pleasure in thee, and thou in God.—*Gerhard Tersteegen.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE determination on the part of some of our Roman Catholic fellow-citizens to drag the San Francisco Exhibition into the field of Italian politics is as unfortunate as it is futile. Imagine the British Government appointing Mr. Lloyd-George to a commercial mission in America, and Churchmen here proposing to boycott whatever undertaking received him as British representative, on the ground that Lloyd-George had insulted the British Bishops and robbed the Welsh Church! The accusation against him would be true enough, more's the pity. But, as American citizens, we have no immediate concern with the religion of King George's ministers and representatives; and the very idea of such a course is absurd. Well, Mr. Nathan, lately Mayor of Rome, and now Italian representative to the San Francisco Exhibition, is by race a Jew, by religion (I believe) an agnostic, and by social affiliation a free-mason. As such, the Vatican views him with bitter hostility, which he seems to reciprocate heartily. But Americans are not called upon to interfere in that controversy; and the frenzied appeals of our American ultramontanes are evidences of a consciously lost cause striving to prove itself still hopeful of victory.

It is, of course, the Temporal Power that is the real issue: and that is as hopeless as would be the revival of the Roman Empire. In so far as Mr. Nathan stands for the absolute separation of Church and State, Cardinal Gibbons claims to be at one with him; and when a Jesuit organ demands that "the friends of religious liberty" boycott Nathan and the Exposition, one reads with some interest the recent despatches from Barcelona, showing what Jesuits mean by religious liberty. When, in May, a Christian Endeavor meeting was announced in that city, to welcome Dr. F. E. Clark, the Archbishop strove to have the meeting forbidden; the Roman Catholic papers threatened riots; it was necessary to have five hundred police and civil guards to protect the hall; scores of armed men were turned away or arrested upon trying to enter; a bomb was discovered in the hall; and an attempt was made to burn the Protestant chapel! It was from a tyranny animated by such a spirit that the Italian armies delivered Rome on the ever-glorious September 20th; and one can hardly call it wise of our papal neighbors to call such things to mind by these endeavors.

THE *Herald* of Alliance, Neb., is guilty of the following, in connection with the annual convention of Bishop Beecher's district. "The charge to complication" is specially good:

"Mrs. Ware wishes to announce to the women of Alliance that they are invited to be present at the special communion services to be held for women on Thursday at 7:30 a. m., which is corporated for the women of the church.

"Opening services for convocation will be held when the Rev. J. M. Bates (Priest of longest in Diaces) will preach. Tomorrow at 7:30 a. m. there will be Salvation of Holy Communion. The second service will be held at 10:am at which service the Bishop will deliver his annual charge to complication. At 8 p. m. The Very Rev. J. A. Tancock of Omaha will preach. All are welcome."

THE PRESIDENT of a distillers' distributing company in the Middle West is indeed a thrifty soul. He has been offering lists of names of his customers to various sanitariums for the treatment of the alcoholic habit, at $200 for ten thousand names:

"We know you can make our list exceptionally productive," he wrote. "Each man on it has been a regular buyer of liquor by mail and a constant user of it, and there is not a single one who would not like to quit the habit. Each man is keenly alive to the injury of the practice, and is only awaiting some way of stopping. If you can convince him of the permanent efficacy of your treatment he is your patient; and you know how to convince him. Our customers are your prospective patients."

Honesty at last!

FROM THE ORDER of service for the consecration of a Long Island church, on St. Barnabas' Day, I cut this paragraph; who can tell just what it means, or by what authority the law of the Church is here set aside?

"After the prayer 'For the Whole State of Christ Church Militant,' p. 228, an opportunity will be given for those to retire who do not care to remain to the Holy Communion. But all are welcome to remain to the end of the service; and all who love their Lord in sincerity and truth are welcome to commune with Him, and through Him with all the members of His Church."

A PRIEST from Rhode Island sends me this letter, *apropos* of a recent report (here published) of something my friend the rector of St. Charles the Martyr has said. I leave it for some Bishop to answer!

"Dear Presbyter Ignotus:

"Your Musings make Blue Monday a Red Letter Day. But on June 13th the rector of St. Charles the Martyr does not think the color-blind man culpable when he wrecks the train because green and red to him are both alike. But what shall we say of the management—the Man Higher up, who imperils human life by trusting train movements to such defective vision?

"One can hardly avoid heart-broken wonder at those who having solemnly declared their belief that the Bible is the Word of God, stand, Sunday after Sunday, in surplice and stole before the children of the Church and tell them that the Bible is a fable. To-day I heard of such an one, a Doctor in Divinity, for nearly a half century pastor of one of the oldest churches in America, some of whose people came from his discourse yesterday angry and discontented, saying that all the faith they had in God, Bible, and Church has been undermined and swept away. Is this rightly dividing the word of truth? And what of a church whose chief pastors allow her children to be misled, and their souls really slaughtered by those who as accredited teachers of righteousness "put darkness for light" —color-blind as to the truth as it is in Christ Jesus our Lord?

"Your much grieved brother

"Presbyter Seniles."

HERE IS a poem from the *Western Christian Advocate,* written by George Klingle, which is worth preserving, surely:

"RECOMPENSE

"We are quite sure
That He will give them back—
Bright, pure, and beautiful—
We know that He will but keep
Our own and His until we fall asleep,
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean—though heaven be fair—
To change the spirits entering there,
That they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.

"He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us, you and me, and be so glad
To meet us that when most I would grow sad,
I just begin to think about the gladness
And the day
When they shall tell us all about the way
That they have learned to go—
Heaven's pathway show.
My lost, my own, and I
Shall have so much to see together by and by.

"I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by-and-by.
I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that His heaven will be
Most glad, most tided through with joy
For you and me,
As we have suffered most.
God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, though separate, mystified,
And meant to break
The quivering threads between.

"When we shall wake,
I am quite sure, we will be very glad
That for a little while we were so sad."

PROTESTS AGAINST WELSH BILL

House of Lords Inquires Whether Consent of Convocation is not Necessary

CENTRAL BOARD OF FINANCE FOR THE CHURCH OF ENGLAND IS FORMED

C. B. S. Holds Its Annual Festival

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, June 30, 1914

THE Lords have begun to deal with the Erastian and insolent Welsh Bill, which is now before them for the last time, by resolving to appoint a select committee to inquire and report "whether the constitution of the convocations of the Church of England has ever been altered by Act of Parliament without the assent and against the protest of convocation; and whether the memorials by Nonconformists in Wales against the Disendowment of the Church represent a real and increasing objection on the part of Welsh Nonconformists to Disendowment." Lord St. Aldwyn's motion for a select committee on these matters was debated and agreed to on Thursday last, and the committee was to be set up forthwith. The Welsh Bishops were in consultation in London early in the week.

Viscount St. Aldwyn, in bringing forward the motion for a select committee, called attention to both Houses of the Convocation of Canterbury having at the last group of sessions placed on record a very solemn protest against the proposals in the Welsh Bill as being unconstitutional in character, and detrimental to the highest interests of the Church and the people of Wales. The resolution received the support of some members of Convocation who were not opposed to Welsh Disestablishment, but who, like the Bishop of Oxford, were strongly opposed to this particular proposal. The proposed change in the constitution of the Church had been compared by its supporters to what was done by Parliament in the case of Irish Disestablishment. That comparison, his Lordship said, was utterly fallacious. What Parliament did then was simply to put an end to the Parliamentary union between the two Churches of England and Ireland; it did not touch the ecclesiastical or spiritual side of the Irish Church. But the proposal in the Welsh Bill "amounts to the disruption of the Church of England on its ecclesiastical side." Some time ago, it was recalled, the Prime Minister declared that he never would agree to anything that affected the Church's spiritual unity. "I think anybody," said the noble Viscount, "who considers what Convocation is and what its history is must see that this change must necessarily inflict injury on that spiritual unity. For 600 years [nearly 800] Convocation has been the legal and constitutional assembly of the spirituality of the Church, and successive governments have considered it necessary to consult Convocation in all matters affecting the ritual or discipline or doctrine of the Church before making any proposals to Parliament to alter these matters." If the Government had desired to disestablish the Church in Wales with the least injury to the ecclesiastical and spiritual unity of the Church, surely they would have consulted Convocation. Why had they not done it? His Lordship thought the reason was that the real promoters of the bill were men like Mr. Lloyd George, or Mr. McKenna (the Home Secretary, and the minister in charge of the bill), "whose every word and action on this subject show their hatred of the religious teaching and doctrines and the very existence of the Church in Wales." They hoped, perhaps, that they would be able to remodel the Church in Wales in some ways according to their own ideas of religion. They would be disappointed. (Hear, hear.) It was nothing short of an act of "secular tyranny" to destroy in this way the ecclesiastical and injure the spiritual unity of the Church, to forbid to Churchmen in Wales that close communion with their brethren in England which they have enjoyed for many centuries. Assuming that the bill passed, the Bishops and other clergy in Wales might nevertheless be present at Convocation, "I defy anybody," declared this peer, "to turn them out." History showed that the Convocations are entirely distinct from, and independent of, Parliament. He submitted that the proper course was to examine most carefully what is the constitutional position between Convocation and Parliament and to arrive, through the report of an authoritative committee, at some definite conclusion as to whether this is a constitutional procedure or not. As to the proposal in the bill to disendow the Church, Lord St. Aldwyn could not help feel that there was a real and increasing change of opinion among Dissenters in Wales on this question of endowment.

The ARCHBISHOP OF CANTERBURY, in his speech, said he stood there as the head of the Convocation of Canterbury. If it was, as he believed, without precedent, without justification, and without even adequately assigned reasons, that a proposal was now made to interfere with Convocation and destroy its corporate life, the matter was evidently one requiring fuller inquiry than they could give it in that House. His Grace complained of the studiously offensive reception the resolution of protest passed by Convocation met with at the hands of the Home Secretary. He received an officially courteous reply, but nothing more whatever, "and no importance seemed to have been attached to the action of a body that was so important both historically and practically."

The Bishop of St. Davids, who, together with the Bishop of St. Asaph, took part in the debate, declared it was an outrage to interfere with Convocation against its wish. If the time came for a choice between the law of the Church and the law of the State, this intrepid prelate hoped the Welsh Bishops and clergy in Convocation would know how to do their duty.

Central Board of Finance

A new stage has been reached in the development of the Church finance scheme. The Archbishops' committee has, with all the necessary sanctions, registered the Central Board of Finance for the Church of England as an incorporated body. The new Central Board will consist partly of members elected by the several dioceses, partly of nominated members, and partly of coöpted members. The Central Board has received its first contribution in the shape of a cheque for £5, payable to "the Church of England." This is the first time in its 1,300 years' history that the Church has been able to give a receipt for a gift offered in these terms.

The annual festival of the Confraternity of the Blessed Sacrament was kept in London on Thursday, 18th inst., being the Octave of Corpus Christi. There was a Solemn High Mass at the following churches, at 11 A.M.: St. Alban's Holborn; St. John the Baptist's, Holland Road, W.; St. John's the Divine, Kennington. The preachers were respectively, Canon V. Stuckey Coles (formerly principal of the Pusey House), Father Bull, C.R., and the Rev. W. G. C. Prideaux (whose address was formerly at the Abbey, Caldey). Solemn Vespers of the Blessed Sacrament, *Te Deum*, and Procession took place at All Saints', Margaret street. The usual social gathering of associates and friends was held in the Holborn Hall in the afternoon, and an address was given by the Rev. G. Bayfield Roberts (vicar of Elmstone, Gloucestershire) on "The Tridentine Definition of Transubstantiation." The annual conference was held in the same hall in the evening, when an address was given by the Rev. Arnold Pinchard (vicar of St. Jude's, Birmingham).

Confraternity of Blessed Sacrament

Among the special preachers at the services of the patronal festival at St. Alban's, Holborn, were the Bishop of Oxford, Canon Scott Holland, the Archdeacon of London (the Ven. E. E. Holmes), the Rev. H. F. B. Mackay, vicar of All Saints', Margaret street, and the Rev. L. S. Wainwright, vicar of St. Peter's, London Docks. The Bishop of Oxford pontificated at the Solemn High Mass on St. John Baptist's Day as well as preached the sermon. Mr. Ian Malcolm, M.P., churchwarden of All Saints', Margaret street, presided at the luncheon, which is always a notable social gathering in connection with this festival.

In the course of his remarks, Mr. Malcolm said that especially in times like the present when the tendency seemed to be to take a "not" out of the Commandments and put it in the Creed, people looked to a place like St. Alban's, Holborn, as a safe harbor and anchorage "against which the hurricanes raised by dons and devils raged in vain." Although the bitter controversies which were raging would not damage or cause disaster to those who were firmly anchored to the Catholic position, there were many of the laity, some of the clergy, and some Bishops for whom concern was felt. How could the disaster be averted? Only by making their position absolutely plain to the eyes of all men and brilliantly lighting up the Catholic harbor of all the ages." That had ever been the mission of St. Alban's, Holborn; that was the supreme effort to-day of men like the Bishop of Oxford and the Bishop of Zanzibar. (Loud applause.) Once people realized that position they would abandon the "shifting foundations of a mere Protestant Church." They would not find much security "in the fairy ocean of Pan-Protestantism"—he had almost said "Peter Pan-Protestantism, with more Pan than Peter about it." Least of all would they find security in that ship which they called Reunion, "which was controlled by a syndicate of captains all with different ideas of discipline and all with varying interpretations of the rules of the road at sea." The people for whom anxiety was felt in these controversies would soon come to "mistrust the nostrums for combining ease with understanding and confusing understanding with faith." The ancient faith, he declared, was to be tested by the experience of life, "not by the proof-sheets of professors at the universities." (Applause.)

The current number of *C. R.*, the publication of the Mirfield Community, states that the new London House which the

Community of the Resurrection proposes to open in November next is that hitherto known as St. Michael's Hostel, in Greenville Place, Cromwell Road, South Kensington. The Editor writes that this new departure is experimental both as to the location of the House and the permanence of their residence in London: "We cannot at this moment foresee at all clearly in what direction we shall be called to service. Our main desire is to be at the disposal of those who need our help, while maintaining the full course of our Community life; and we ask the prayers of our friends that God may show us the work He would have us to do, and enable us to seize the opportunities He gives to us." The residents in the London House will be Fathers Bull, Talbot, and Millard, and possibly another; while others of their brethren will pay occasional visits to the House of greater or less length according to the requirements of the work. It appears that the demand for Retreats has been increasing for some years, and for those held at Mirfield it has been found impossible to accommodate all who seek admission, partly owing to the increasing number of retreatants and of the Community itself. In order to provide further accommodation, a new wing is being added to the existing buildings at Mirfield.

Rev. Dr. Burney's Appointment

The Rev. Charles F. Burney, M.A., D.Litt., Fellow of St. John's College, Oxford, has been elected to the Oriel Professorship of the Interpretation of Holy Scripture in Oxford University. He succeeds Professor Cooke, who has recently been appointed to the Regius Professorship of Hebrew. A Canonry of Rochester is annexed to this Oriel chair. Dr. Burney had a most distinguished scholastic career at Oxford as a member of St. John's College, and in 1893 was appointed Senior Scholar and Hebrew Lecturer of his College. He has been Grinfield Lecturer in the Septuagint since 1911. Among his published works is *Outlines of Old Testament Theology*, and he is at present engaged in work on *The Oxford Church Biblical Commentary*.

J. G. HALL.

A NEW FIELD OF USEFULNESS FOR WOMEN

A NEW opening for earnest women who desire to consecrate themselves to the Church's work among their unfortunate sisters is being offered by the Church Mission of Help in New York. In coöperation with the New York School of Philanthropy, which will give a modified course of study, opportunities will be given for field work at the Charity Organization Society's offices and with the Church Mission of Help. The mornings will be given up to lectures and the afternoons to practical work; about twelve hours lectures and twelve hours field work weekly. In addition various institutions in and about New York City will be visited; those of general social interest under the supervision of the school's supervisor of field work; those of special interest to the worker with unfortunate girls under Church Mission of Help workers, court worker, institution visitors, etc. The course will begin October 1st, and end the latter part of June.

For a limited number of applicants who have had definite experience, social training, or both, and who are not in a position to give the full year, a special opportunity will be given for three months' supervised field work in the Church Mission of Help. From these two groups the Church Mission of Help expects to select its own workers, and those for other cities.

Applicants for either course must be communicants of the Church, preferably between twenty-five and thirty-five years of age, in good health. They must have, as a minimum, a high school education. To college women the opportunities for service are especially good. The work is a religious service as well as social service work—if the two can be separated—and calls for women of strong character and of deep religious faith, too deep to be shaken by contact with human nature on its lowest and weakest side.

Applicants for this course must see the secretary of the Church Mission of Help, 37 East Twenty-eighth street, New York, and afterward Dr. Devine, the director of the school, 105 East Twenty-second street, New York, and must accompany application with a letter from the applicant's rector.

EVERY TRIAL that we pass through is capable of being the seed of a noble character. Every temptation that we meet in the path of duty is another chance of filling our souls with the power of heaven.—*Frederick Temple.*

TWO IMPORTANT COURT DECISIONS IN NEW YORK

Christian Science Healing Unlawful; Woman's Night Work Prohibition Law Constitutional

CHURCH HAPPENINGS IN THE METROPOLIS

New York Office of The Living Church
37 East 28th St.
New York, July 13, 1914

TWO opinions, of interest to Churchmen and social workers, were handed down by the Appellate Division of the Supreme Court on July 10th.

The first one affirmed the conviction of a Christian Science healer, who was found guilty before a jury on March 30, 1912, of practising medicine without a license, and was fined $100. The fine was paid, and an appeal was taken to a higher court by the Christian Science leaders, who wished to learn whether healing by prayer was unlawful.

"In the case at the bar," Justice Clarke said, "the sole concern of the court is whether the defendant was convicted of practising medicine without being licensed and registered, and whether the conceded acts were the practice of the religious tenets of any Church."

The Justice concluded that the acts complained of constituted the practice of medicine, and were not the practice of the religious tenets of any Church. To authorize the defendant to administer the treatment which he conceded he did, he first must have been duly licensed and registered in accordance with the public health law.

In a concurring opinion, Justice Laughlin said: "The acts of the defendant, if performed in a Christian Science church, or in visiting the members of the church or others, and so administering to them without charge, would not violate the statutue."

The law under which the action was brought declares that a person practises medicine who holds himself as being able to diagnose and treat disease, and who shall either offer or undertake, by any means or method, to diagnose, treat, operate, or prescribe for such disease or ailment. But the stipulation is added that "this article shall not be construed to affect the practice of the religious tenets of any Church."

"Is the commercialized use of prayer for the avowed purpose of treating all persons seeking cure for all kinds of bodily ills the practice of the religious tenets of a Church?" asked Justice Clarke.

Justice Dowling, in dissenting, agreed with his colleagues that Cole's acts did not come within the stipulations of the law as being practices of the religious tenets of a Church. They were not accompanied by any act of worship, prayer, or devotion, in which the person seeking relief participated.

But he differed in that he did not believe Cole's pursuit could be construed as the practice of medicine.

In the second case, that section of the labor law of 1913 which prohibits the employment of women in factories between the hours of 10 P. M. and 6 A. M., was held to be constitutional by the Appellate Division of the Supreme Court. Three Justices concurred in the prevailing opinion and one Justice wrote a dissenting opinion.

The opinion of the court told of the basic differences between the sexes, pointing out that woman was weaker than man and needed laws to guard her, and that it was vitally important, not only for the woman's own welfare but for the welfare of the race, that she should have proper rest and protection. The Justice wrote also of the moral dangers that may come to a woman who goes unprotected during the hours specified in the law. He said:

"Upon the health of women as the child-bearing sex necessarily depends the future health of the succeeding generations. Any occupation that tends to lower the vitality of woman and intereferes with her bearing healthy children directly impairs the health and capacity of future generations, and is a subject of the utmost public concern."

Seven years ago the Court of Appeals held a labor law similar to the 1913 law to be unconstitutional. When the Court of Special Sessions decided that the law was constitutional Miss Josephine Goldmark, Secretary of the National Consumers League, said:

"The present law is supported by a more enlightened public sentiment than the old law was and the courts are now willing to take account of this sentiment."

New Church Commenced

Work began this week on the new Holyrood Church, Fort Washington avenue and 179th street. When completed it will form a second great foundation on Washington Heights, the recently completed Intercession chapel being the other. It is expected to complete Holyrood Church and parish house by January 1st. The new auditorium will seat 800, and the parish house, which fronts on the street, will contain a large assembly room. The material of all will be white stone, and the plant will represent an expenditure of $175,000.

At the Cathedral of St. John the Divine, there is a celebration

of the Holy Communion on week days in one of the chapels at 7:30 o'clock. The Holy Communion is celebrated on Sundays in the Cathedral at 8:00 o'clock, and other services are held at 11:00 and 4:00.

Services at Cathedral

The following are the Sunday preachers during coming weeks:

July 19—Bishop McCormick of Western Michigan.
" 26—Bishop Francis of Indianapolis.
Aug. 2—Bishop Reese of Georgia.
" 9—Bishop Reese.
" 16—A.M., Rev. Canon Nelson.
P.M., Rev. Dr. J. Stuart Holden of London, England.
" 23—Same as above.
" 30—Same as above.
Sept. 6—A.M., Very Rev. Dean Grosvenor.
P.M., Rev. Pascal Harrower of Staten Island.
" 13—A.M., Very Rev. Dean Grosvenor.
P.M., Rev. Geo. D. Hadley of Jersey City.
" 20—A.M., Rev. David Stuart Hamilton of Patterson, N. J.
P.M., Rev. Chas. T. Walkley of Orange, N. J.
" 27—A.M., Very Rev. Dean Grosvenor.
P.M., Rev. Frederick B. Carter of Montclair, N. J.
Oct. 4—A.M., Rev. Dr. John Campbell, Church of the Mediator, New York.
P.M., Rev. Dr. C. F. J. Wrigley of Brooklyn.

The Church of the Ascension, Mount Vernon, from the rectorship of which the Rev. Dr. Cyrus Townsend Brady is just retiring, has just completed raising $7,000 to apply on its mortgage debt and to make some needed alterations and repairs in the plant. The church is in receipt of a beautiful chalice and paten as a memorial of William Wilson, Jr. The new rector, the Rev. Melford L. Brown, takes charge in the fall. Dr. Brady and family leave for Europe on the 9th. Dr. Brady will spend some time in Italy looking up material for the film production of his novel of St. Paul, *The Fetters of Freedom*, which will be made by the Vitagraph Company in the near future.

Pay Part of Mortgage

There were unveiled last Sunday, at St. Bartholomew's chapel, two panel paintings, given by the chapel congregation at Easter. The panels are the work of J. and R. Lamb, ecclesiastical designers, the design being two angels, one with a harp, representing the service of music, the other with a cross, representing the service of preaching. The panels are entirely a new process, being dry painting on a cement base with inlaid glass mosaic and mother-of-pearl.

Panel Paintings Unveiled

During the summer, roof garden services are held every Sunday evening at the chapel, the special preacher last Sunday being the Rev. J. A. Wade, rector of St. John's Church, Waverly Place.

TRUE EDUCATION

BY JOSEPH LEE, M.D.

President Playground and Recreation Association of America

OUR schools must call out the creative instinct, the instinct to shape material in obedience to imagination, that causes the child to make mud pies and palaces, and that later finds satisfaction in composition of all kinds, whether in words or tones or colors—even in the building of hypotheses, the instinct that is the germ of all creative work, without the exercise of which the creative soul of man cannot itself be born.

We must, through music, literature, give scope to the splendid rhythmic instinct that sets the small child skipping, marching, chanting—which during the earlier period of growth sets the whole world to music—which, married to the creative faculty, is parent of all the arts, and in the satisfaction of which, more than in their so-called serious pursuits, men often find their life.

We must give wider scope to the important instinct of curiosity with its lessons in discovery, experiment, exploration. We must develop the nurturing instinct which so largely constitutes the spiritual life of girls—and of boys, too, to a greater extent than is generally realized—by means of school gardens and by giving older children responsibility toward younger.

We must continue to see the instinct of competition, which is so large an element in the famous Jesuit system of education. Some educators seem to think there is something vulgar about competition. If so, mankind must be hopelessly vulgarized from the beginning, in all its manifestations, from war to minstrelsy, from theology to baseball.

We must use to the full the basic belonging instinct which unites the gang, but has also made all nations and all associations of men, from Adam's domestic circle down to the latest college fraternity. There must be team play in study as well as on the ball field, and gradual suggestion of the civic and patriotic extension of the team.

Education, in short, must bring out in each child the common life of humanity of which he is a product.—*The Mother's Magazine.*

THE CANNON BALL passing through a four-foot bore receives its direction for the whole range; so the soul in childhood receives its direction for eternity.—*Selected.*

CHICAGO SUBURBAN CHURCH BEING ERECTED

Remarkably Fine Edifice for St. Luke's, Evanston

SUMMER NEWS OF CITY AND VICINITY

The Living Church News Bureau
Chicago, July 13, 1914

DURING this summer there is great activity at St. Luke's Church, Evanston, where the erection of a new church building is being rapidly pressed to its completion. The weather has been favorable thus far, and the contractor was three days ahead of his time on July 1st. The church is to be ready for occupancy on St. Luke's Day, at which time the parish will keep its patronal festival with the unwonted devotion befitting such a splendid climax in its brilliant history. The new church will be one of the largest and finest in the entire diocese, and a lasting testimony to the able leadership and membership which have built up this work during the past ten years or less. During these months of final building, the daily services are maintained, as usual, in the beautiful Lady chapel, and on Sundays both this chapel and the parish house (which was formerly St. Luke's Church), are utilized for worship. Though large and well equipped parish houses have been built during the past year or so by Christ Church parish, Winnetka, and by St. Chrysostom's Chicago, nothing in the way of church building in our diocese has for some time past approximated the large enterprise of completing St. Luke's Church, Evanston.

By the first week in July many of the clergy had gone on their vacations, though a large number are remaining at home until August. The popularity of Chicago as a summer resort, brings so many strangers to the suburbs, especially on the north and south sides of the city, that in numbers possibly the congregations during July and August compare favorably with those during the rest of the year. At the University of Chicago the summer attendance for one or both of the two terms (six weeks apiece) which follow at once upon the June commencement season, has reached the unprecedented enrollment of about 3,500 this year, a considerable proportion being Church people, including some clergymen from the South. In Lake Forest, on the north side, the summer services are very largely attended. While some of the city parishes omit their Sunday evening services during July and August, others maintain throughout the entire summer their complete schedules of Sunday and even of week-day worship. Occasionally, as at Christ Church, Woodlawn, the experiment is tried of holding the Sunday evening service out-of-doors during the warm weather. This is successful at Christ Church, where it has been the rule for the past two or three years, at least. The words and music of the hymns are thrown upon a screen by a powerful stereopticon, and the choir and congregation accordingly are largely independent of books. The congregations are usually larger than when the services were held in the church at this season.

Some Summer Services

Among the Chicago parishes which have established the daily celebration of the Holy Eucharist is now enrolled Grace Church, Oak Park (the Rev. F. R. Godolphin, rector). This new service-list was adopted at Grace Church during the past few months, and is proving already to be a source of far-reaching blessing. There are now possibly 10 per cent. of the parishes and missions of the diocese where the daily celebration of the Holy Eucharist is maintained, and some of them are able to observe this rule of worship throughout the summer as well as during the ten remaining months. Only four or five parishes, however, also keep up the daily Matins and Evensong, though there are some others where the daily Matins alone is said during most of the year. The observance of week-day worship is steadily growing in and around Chicago.

The Daily Services

During July and August the work of the Chicago Homes for Boys is transferred from the city to the farm called "Camp Hardy," on Little Blue Lake, near Whitehall, Mich. This year the boys and their leaders left Chicago on June 22nd, and by this time the routine of the camp is in full swing. Every available inch of accommodation is filled by the eager crowd of boys. The girls of St. Mary's Home for Girls, on West Jackson boulevard, are also enjoying the summer at Kenosha, Wis., where the Sisters of St. Mary maintain the summer work of the institution.

Boys at "Camp Hardy"

The entire July quarterly edition of the *Record*, the parish paper published by Emmanuel Church, La Grange, is devoted to the memory of the late David Brainerd Lyman, who was senior warden of the parish for over forty years. An excellent portrait of Mr. Lyman accompanies this very beautiful memorial number, and the personal tributes to this noble Churchman include articles by Bishop Anderson, Bishop Toll, the Rev. William Fisher Lewis, the Rev. Theodore B. Foster, Dean Pardee, Mr. John W. Wood, the Rev. Dr. Edwin A. White, Mr. Francis A. Lewis, the Church Club of

The Late D. B. Lyman

Chicago, the parish Brotherhood chapter, the convention of the diocese of Chicago, the Laymen's Missionary Movement, Mrs. Charles Scadding, the West Side and Suburban Sunday School Institute, the Chicago Title and Trust Company, the La Grange Country Club, and the trustees of St. Luke's Hospital. This is a grateful tribute to one of Chicago's foremost laymen and citizens. TERTIUS.

SUGGESTIONS AS TO DOMESTIC MISSION WORK

THE following is made public by a committee of domestic Missionary Bishops:

To the Domestic Missionary Bishops—

BRETHREN: Your committee, consisting of the Bishops of Idaho, Utah, and Wyoming, appointed at the meeting of the Domestic Missionary Bishops held in New York City October 7th, have considered the matter you referred to them, and would respectfully report:

First. That, realizing the difference between the foreign and domestic field as being essentially great, in our opinion it would not be expedient to administer the two upon the same basis, but we advise the continuance of the missionary district upon the same general administration policy adopted for the diocese.

Second. That, realizing the benefits which would accrue to the various domestic fields if the Board would relieve the domestic Bishops by larger grants of men and money than they are at present receiving, either through their own efforts or through appropriation of the Board, it seems important to your committee that the Board should stress every diocese and missionary district where immigration and settlement are now affording strategic opportunities and increase the apportionment of money and give vogue to the mission of men thereto in maxima rather than in accordance with the proportionate scale now seemingly in practice. By thus developing the great home mission field a new source of support for the work beyond the seas would be obtained, at present impossible by reason of weakness of these fields now undeveloped for lack of proper support.

Third. That, inasmuch as we recognize the Board has neither the men nor the money ready at hand to do this, and inasmuch as the apportionment effort is practically the only method employed by the Board to raise funds for the missionary enterprise, and furthermore as the apportionment has seemingly about reached its limit, it seems wise that the office be so organized as to become a producing agency in order to arouse greater interest in the increase of the apportionment of workers and supplies and to supplement it in such ways as may seem wise.

(*b*) To attain these ends, it is humbly suggested that the following ways be worthy of trial:

(First) The system of personal appeal to be united to the present system of mechanical apportionment: for example, a member or representative of the Board or a retired Missionary Bishop might visit every vestry of importance within selected districts and present the Board's work in person. (Second) The office, in the judgment of your committee, should be specialized. Secretaries should be appointed to have charge of certain divisions of the work. We do not hesitate to express ourselves as being in favor of a secretary for the white work of the domestic missionary field, a secretary for the Indians, and perhaps, also, for Church institutions, such as schools, hospitals, etc., these officers having the responsibility of supplying and distributing such educational information as is necessary for the progressive work of the Church in their own departments. One result of such specialization of the office would be the possible development of larger individual giving in accordance with personal predilections, or, as it might be called, scientific development of specials under the direction of the Board. (Third) The *Spirit of Missions* to be continued as the general missionary organ of the Church, but to be supplemented by special publications periodically or otherwise under the direction of the various secretaries, who shall thus become responsible for the exploitation of the work in their appointed fields. By this means the entire field may be simultaneously presented and the literature of each field be kept up to date.

Fourth. That Missionary Bishops be retired at the age of sixty-five.

IT SEEMS to me there is no maxim for a noble life like this: men know something of poverty; not that men are wicked—who is good? not that men are ignorant—what is truth? Nay, but that men know so little of each other.—*W. B. De Bois.*

MOTHERHOOD

My neighbor's baby boy, across the way,
Lies dead; and I must go to her and say
Something of comfort—ah, what shall it be?
"O Mother-heart, thy grief is best for thee!
Thy bitter tears, thy cruel, lonely pain—
Perchance are for some larger, nobler gain—"

I cannot—No! For safe upon my breast
My own dear bairnie smiles in rosy rest;
Ah, what if I were she—bereft, denied—
And he—dear God! *the little boy who died!*

LAURA SIMMONS, in *Lippincott's.*

THE JOY OF THE MORNING

A MEDITATION AND A RECOLLECTION

Mane vigilantes invenient

BY SUSAN BARD JOHNSON

THE little things that minister to the morning joy are so simple that the dull eye passes them by; but, to those with eyes to see, they give exquisite pleasure and a remembrance that sweetens after years. It is a hardship to rise in the dark and cold of the winter morning—yet it is not all hardship. When we come down, candle in hand, to light the kitchen fire, we open the house door and look out. A thick rime, perhaps a light snow, covers the porch, the grass, and the garden path. How cold it is! Yet how beautiful! for over the Eastern hills shines the glory of the morning star.

In the early morning hours there is a sense of possession, the feeling that we have the world all to ourselves, that the joy is peculiarly our own. And how varied is the daily wonder of beauty! When the days lengthen and the cold strengthens, dooryard and garden will be deep with snow. We no longer see our star, but on the horizon is the red glow that precedes the sunrise. Later, when the March winds are blowing, there will be gleaming icicles hanging from the eaves, a delicate fretwork of frost crystals will cover yesterday's puddles in the garden path; and the clear light, in spite of the frost, will convey to us the sense of the coming of the spring.

And when at last the spring comes, the delight and the promise are measureless. A tender green clothes the hills, the crocusses and hyacinths break through the garden mould, the robins hop about the dooryard; and, in the orchard, there is a flutter of blue wings among the boughs that will soon be sweet with bloom.

Spring glides into summer, and what can compare with the loveliness of the summer dawn: the untroubled joy and ecstatic delight of the birds' song, the tender colors of the sky, the shimmering of leaf and grass blade and the fragrance of growing things with the dew upon them—the wild strawberries in the upland pasture and the sweetbriar by the meadow bars—and the wonder of the steadily increasing light upon the hills and upon the shining sea!

Day by day the beauty varies. Soon come the autumn mornings with their intense blue skies and brilliant sunshine. The garden is drenched with dew and the fragrance of grapes is in the frosty air; or, perhaps, a soft mist shrouds the beginning of the day, bringing with it—we know not why—a sense of hushed expectancy. Then we are fain to leave our work and to sit, with idle hands, upon the door stone "happy thinking," while about us silently fall the leaves—crimson of woodbine, scarlet of maple, and golden and purple-tinted of the ash. Soon, some wild morning, we waken to find the winds abroad, tossing the boughs of the trees and whirling about the withered leaves. The pageant of the year is done.

The little things that go to make up the joy of the morning belong to that class of unobtrusive blessings which we are apt to take quite for granted, and which we commonly omit from our sum of life's good. They are dimly felt by all; but are clearly discerned and joyously accepted by those who stand near to life's secret, to whom God has given the seeing eye and the understanding heart.

SOMETIMES we are disturbed because we have no devout feelings; but what we want is a devout will. We cannot always control the imagination, but we can always do that which is our duty carefully and patiently, with a view to pleasing God, and proving our love to Him. We may feel cold and mechanical, but we cannot fulfil our appointed duty without an exercise of the will, and therefore all duties diligently performed testify a desire to love, and prove our love.—*H. L. Sidney Lear.*

Some Quaint College Customs of the American West

By FELIX J. KOCH

RETURNING tourists from abroad who have spent an hour, perhaps, with some *studenten-bund* in Germany, or witnessed the parade of the students as part of a local political demonstration in some Latin college-town, or who, more probably, may have fallen in with other college men, indulging in their *wander jahr'* tours in the Schwartzwald or in Switzerland, sigh with regret that we, of the U. S. A., are so lacking in college customs. Fortunately this is no longer true, nor has it ever quite held good in certain places.

Of course, it all depends upon what one may be looking for. With many it is the picturesque.

Those who have been at Vassar, or, in fact, at many of the leading women's colleges and witnessed the long daisy-chain parade—the girls attired in spotless white to match the flowers—cannot refrain from recalling the prolonged "Oh, how beautiful!" that escaped them as the line swung in upon the campus. Somehow a daisy-chain always appeals. It makes one think of Tennyson's *Princess* and the world of women behind college walls. There, if anywhere,

"The sweet girl graduate of the golden hair"

seems most nearly realized.

THE COLLEGE GIRL

In the Middle West, at the University of Cincinnati (of whose faculty Ex-President Taft was once a member), they combine with the daisy-chain the custom of burning the books. Through all the long months, and often, years of the college course, one has sat under the Economics prof. and copied down populations and centres thereof, western frontiers and densities of population, until you come veritably to detest the heavy brown-backed note-book more than any other. So, as fit symbol that college cares are over at last, you bring it with you on Class Day. The daisy-chain is formed, the sacred ring of sophomores, bearing the floral wreath, encloses the senior class; and then each, in turn, deposits the note-book detested most upon the pyre and the Class President puts a match to it. Out of the mingled flames and fumes of Greek and Latin and Anglo-Saxon, out of the jumble of chemistry and physics, biology and meteorology and geology, the Class Prophetess reads the fate awaiting each and every senior.

Sometimes the customs smack more of the humorous. In this same institution, one year the edict went forth that none but upper-classmen should permit hair to adorn their faces. Came to college, then, a verdant freshman named, let us say, Thaxter, who had aspirations to the ministry, and through his "prep." school days had cultivated a most delightful set of side-burns. Thaxter was warned, but he didn't heed. Millions for defense, not a cent for tribute, he quoted, with the dedoutable conqueror of Barbary. So, daily, he made a point of escorting some young lady to college, paying her fare that is; which, when one recalls that there be thirty days to a month, at ten cents in fares *per diem*, and that a freshman's income is limited, is considerable. But one day the sophomores who, in particular, felt their vanity to be offended by the freshman, "got him."

They knew that Waverly had a quiz, which he could not under any consideration "cut," and they further knew he had a study-hour just before it. So, while on his way to the study-room, they decoyed and overpowered him, muzzled him and held him, and then, with a razor, dulled a' purpose, they shaved one-half his face clean as a baby's. In their cruel kindness, they refused to put a stroke to the other side; and so, with a face of two separate hues well-nigh, the humbled freshman went to class, to suffer mortification for an hour, before he might escape to the nearest barber and allow *him*, in his mercy, to complete the job.

The extent to which a "bunch" of college students will carry their pranks is of course without limit. On one memorable occasion, in a Mid Western college, there was a merry dance on, in the Hall. Whether by bribery or stealth is unknown, but a member of another class managed to make his way into the cellar, turn off the gas, and steal the key to the valve. There were no such antique things as candles in the building, nor was there even a lamp, and at that wee hour of the night one couldn't rouse the nearest neighbor for the loan of one. So, by match-light, the college men and the college girls went home, sadder, if not wiser, in their ways.

Out in the Golden West there are other customs. Stanford, for example, rallies itself about the hat, different for each class. Only the freshman has no really distinctive hat, but for the sophomore there is a soft red piece of head-wear. The junior assumes a plug hat, and the senior a *sombrero*. Hazing is forbidden at Stanford, but at unexpected moments through-

FLAG RUSH CAPTIVE
University of Cincinnati

BERKELEY OAKS
Leland Stanford University

out the year, an under-classman may find a group of visitors admitting themselves to his bedroom at some inopportune hour of night by pass-key, getting him out of bed and dropping him into a bath-tub of cold water, when they proceed to beat him lightly with their canes. Another favorite humiliation is to have him black the shoes of all the crowd with some blacking brought by them for that purpose.

A feature of life here, too, is the night-shirt parade, held at the end of September, which also is not unknown in other places. Man vies with man in choosing and donning the most outlandish styles and hues of pajamas, and in these the long file serpentines here and there until, finally, it bears up at the girls' dormitories. There the fair co-eds are awaiting, with good things to eat; but, lest these prove not enough, the procession wends its way finally to the frat houses, where a *bona fide* feast awaits.

But there are other customs in these western colleges which are not uninteresting, if taking another note, withal. Stanford, for example, holds her Memorial Day, and nowhere in the country, probably, does a Founder's Day assume so impressive an aspect as here.

LELAND STANFORD SENIOR WEARING HIS SOMBRERO

On the altar rail of the famous little chapel at Stanford, on this occasion, a huge green wreath, with white blossoms interspersed, is hung at the central gateway. In the centre of a square block of marble, smaller bouquets of white flowers effective for their very simplicity, are set. The attendance grows visibly as the hour approaches for the service. Ladies from Palo Alto, in numbers, and other visitors from all California, drop in, Over the subdued voices of these visitors, now and then, one hears a student's whisper as he explains who this professor or that, now entering, may be. These students themselves drop in, in twos and threes; one remarks how very plain, almost shabby, their clothing.

Quarter to four, the chimes play, as usual in the tower. Then ten minutes to four they start up anew, this time on a funeral march. Through the whole ten minutes until four they continue, sweet and sorrowful in their music, and yet most impressive. The air actually reverberates as the music descends from the sun-filled dome and seems almost to fill the gloomy interior. While you listen, your eyes sweep the assemblage. Some of the young women in the audience wear their hats; many, however, are without. There are two Chinese students present. You look for President Jordan, but he is not here. Instead, the eye ferrets out more and more students now. Those with the black ties are the ushers. Here and there they show a gray-haired professor to his place, but for the most part the faculty consists of young men. One sorority enters as a body, each of its members carrying a bouquet of pink carnations.

Ever, ever, those chimes ring on, sweetly-sad in their rhythm, till four; then there is interruption while the hour is struck. Then again the chimes, but out of their music, as it were there comes, dimly, the music of the organ. There is the shuffle of more folk entering and it makes a muffled undertone.

Meanwhile, you recall young Stanford, to whose memory this entire college was begun. What palaces he might now have had did he but live! Two chaplains enter at the altar-door and kneel before the rail to right and left of the altar, in unison. For a moment there is silent prayer. They rise, the one with arms behind, the other arms before him. Meanwhile the organ rises to higher, but sadder tones. The chaplains stand, facing one another from opposite sides the altar, and the pause is impressive. Then choir and congregation join in "Lead, Kindly Light." A prayer, organ and choir again, this last from a balcony at the rear between the organs, and then a student, a young man, takes his place before the Bible stand. A black tie is set in a turned-down collar to symbolize the student mourning for the founders, as this man reads from the Bible; then steps down and disappears in the audience.

Again one is impressed by the gorgeous red of the windows, where the sun bursts through, just at the moment when the choir again breaks into song. It ends in a refrain from "Nearer, my God, to Thee." Again the chaplain kneels in silent prayer before the rail, and then, crossing the altar to the pulpit beneath the canopy, he delivers his brief memorial address.

It is an impressive service that, an interesting one; quite as interesting as are the more frivolous customs in our colleges.

THE VALUE OF PLAYGROUNDS

By the Rev. J. Howard Melish

ONE of the old prophets of Israel looked forward to the time when old men and women should dwell in Jerusalem and the streets of the city should be full of boys and girls at play. That streets were the proper places for children to play has been thought ever since. But with the coming of the trolley cars, heavy wagons, and especially the swiftly moving and silent automobile, the playground of the children has become too frequently a slaughter house. Either city children must no longer play, or the city must furnish them places other than streets for play. As the Lord does not seem to change the nature of children to meet the city conditions, our only alternative is to change the city.

So the city in a large way and groups of private citizens in a smaller, but no less helpful way, have reconstructed the town. Goats and tin cans have been turned out of vacant lots and tots and swings turned in. Whole blocks of tenements have been razed in order that men and women may be raised. What the community needs is a playground every ten blocks. Prospect Parks and Forest Hills are glorious open spaces, but they are a sabbath day's journey from the tenements, and a visit to them is reserved for the Sabbath. What is needed is an open space on the next block or two to which a child may run for an hour in the morning and another hour in the afternoon.

The world is hunting for a cure of tuberculosis. A doctor who claimed he had it, was a seven days wonder of the town a year ago. Every medical college is trying to find it, and a monument is ready for the man who succeeds. The playground is the cure. It prevents it. Let in the air and sunshine into a tenement house district and tuberculosis disappears. Thousands spent on playgrounds will save millions now spent on sanitariums and hospitals. They will not only save money; they will save men.

A playground under the right play leader is a moral and spiritual leaven in a community. Teach children to play together and you teach them to live together. It is more effective than a Sunday school, for it gets the child six days a week, and gets him in his play, which is his normal condition. Dr. Nash used to say that the only place to teach boys ethics is on the athletic field, as the old Greeks discovered long ago. A play leader inculcates fair play, truthfulness, and honesty. He puts the ban on swearing and foul language. The natural tyranny of the older over the younger is restrained and big and little are taught to dwell together in peace. The playground is the drill ground of young citizens, the place where they learn how to be members of the community.

I have heard it said that no leadership is needed in a playground, that children should be turned loose to follow their own bent. There is something in the criticism, but a good leader knows how to give children perfect freedom, and yet keep it from becoming license.

In a Jewish section of New York the city bought a playground, but furnished no supervisor. Some forty Irish lads captured the ground, and put up this sign: "No Jews Admitted." A playground, costing thousands and intended for hundreds of children, thus became the private property of the forty thieves. Children know no law which prevents many of their elders from tyrannizing over one another. Unless their liberty is to become license and tyranny, they need in place of law a big brother or sister who shall play with them and see that all have equal opportunities.

SOME PERSONS say that they can live as correct lives outside the Church as in it. Do they realize that they are living on an inheritance of morality and respectability handed down from previous generations? There is a great deal of this left over piety in the world bequeathed by godly ancestors, earned by father or grandfather, and easily squandered.—*Bishop Babcock.*

George Martin Christian, Priest and Doctor

From a Memorial Address by the Rev. JOHN KELLER, Secretary of the Diocese of Newark, Delivered at All Saints' Church, Bay Head, New Jersey

FORTY years ago on this recently passed St. Peter's Day, George Martin Christian was ordained a priest by the Rt. Rev. Dr. Stevens, Bishop of Pennsylvania. The monumental brass affixed last week to the east wall of the sanctuary of this church records his birth, December 1, 1848, and the date of his death, October 5, 1913. The legend reads, "Behold a great priest who in his days pleased God and was found righteous."

Dr. Christian was a native of Philadelphia; an alumnus of the University of Pennsylvania, class of 1870; an alumnus of the Berkeley Divinity School, class of 1873; and was made deacon the same year. His ministry, until January 1, 1880, was spent successively in the parishes of St. James, St. Peter's, and St. Mark's, Philadelphia. On the latter date Dr. Christian became the rector of Grace Church, Newark. After serving this parish for more than nineteen years, he resigned in March, 1899, to become the rector of the Church of St. Mary the Virgin, New York City.

REV. GEO. M. CHRISTIAN, D.D.

As several magnificent memorials are soon to be erected by his late parishioners in their parish church, this address will mention some events in his ministry at Grace Church, Newark, and at All Saints', Bay Head.

In the diocese of New Jersey, in the city of Newark, and in his new parish, his influence was soon felt. Those of us who attended the festival services he inaugurated for the eve of the greater feast days will recall the impressions made by the rector's faultless rendering of the choral service; the enthusiastic devotion of the choir men and boys; the stately processions; the powerful and moving sermons. In those days but few churches outside the great cities aspired to anything like a Cathedral service, technically understood. Grace Church, Newark, was well known in New York and Philadelphia, and beyond, as a parish where such services were not only attempted, but were exceedingly well done. So the crowds came on such occasions, and they were taught the whole counsel of God by this fearless champion of the Catholic Faith.

Because of the sterling qualities of our good friend, his influence in the city and throughout the diocese was early recognized. Many a man in perplexity sought his counsel; the clergy were always welcome at the rectory; the Bishop of the diocese often came to consult the rector of Grace Church. As one of the examining chaplains, Dr. Christian knew all the candidates for holy orders, and to many he was more than a friend. The sincerity of his advice, and the sympathetic treatment invariably given to men burdened with heavy and perplexing problems, brought afflicted clergymen from dioceses far and near. Instead of condemning a man who had waged an unsuccessful war with the world, the flesh, and the devil, Dr. Christian viewed the devoted clergy of our land as Canon Newbolt did when he recently wrote of the devoted clergy of the diocese of London, "Whose blemishes are the dust of labor and their scars the wounds of conflict."

After serving on a number of important committees of the diocesan convention, in 1889 he was elected a deputy to the General Convention. For some years the work of revising the Book of Common Prayer occupied much of the time in diocesan and General Conventions. In all the local discussions Dr. Christian ever pleaded for the preservation of the integrity of the Prayer Book.

It was in St. George's Church, New York City, October 5, 1889, that Dr. Christian made the greatest speech of his life in one of the most memorable debates in General Convention proceedings. The famous Resolution XII. (providing fixed times when the Nicene Creed must be used), had been adopted by the House of Bishops on October 3rd; the next day it was moved for adoption in the House of Deputies. Such strange and radical things were said by a number of deputies (notably by one from the diocese of Arkansas), that our Newark deputy determined to make a supreme effort for the defense of the Nicene Creed. Arriving at his rectory he spent the night in preparing his speech, consulting standard works of theology and accredited histories of the Great Councils. Carefully marking passages in a number of books, he carried them over to the meeting in St. George's Church on Saturday morning. The debate was resumed; the great church was crowded with interested deputies and visitors; the highest pitch of excitement was reached when Dr. Christian spoke and fortified his arguments by reading appropriate and convincing paragraphs from the books handed up to him by a friend from a nearby seat. In the language of a deputy from one of the southern dioceses, "the clerical deputy from Newark had electrified the House."

One o'clock, the hour of adjournment on each Saturday, had arrived. By suspension of the Rules the vote was not taken until 1:10 P. M., in order that Dr. Christian might finish his speech. Resolution No. XII. was adopted by a decisive vote, and the latter part of the last rubric on page 224 of our Prayer Book is in very large measure due to the splendid statesmanship of Dr. Christian, enforced by his vigorous speech. So thought on that day the venerable Dr. Daniel R. Goodwin of Philadelphia, and the Rev. Dr. Morgan Dix, the President of the House of Deputies. At a reception held in the library of the General Theological Seminary, the same afternoon, it practically happened that the speaker of the day was the lion of this occasion.

From time to time calls came from vacant parishes for Dr. Christian's services, but they were declined. His love for the work in Newark was further shown when one of these parishes in sending a second call made a very substantial increase of salary. About the same time, when a number of influential men had planned to nominate Dr. Christian to a vacant professorship in the General Theological Seminary, he declined the nomination. This repeated action gave a feeling of security to the Churchmen of Newark and Bay Head, but in the early part of 1899, a call came from the Church of St. Mary the Virgin, New York City, which was accepted, and Dr. Christian left Newark, to the great regret of Bishop Starkey and most of the clergy and laity.

In his new parish, in order to meet conditions arising since the building of the beautiful church in Forty-sixth street, a large work of reconstruction had to be done by the new rector. Besides the preacher's work and the administration of a large and active parish, incessant demands were made on his time and strength, by people within and without the Church. After full ten years of devoted service, on account of greatly impaired health and strength, he retired from active ministry, and spent four years in uncomplaining submission to a life of inactivity. During this period he enjoyed the unique distinction of being *rector emeritus* in two parishes, St. Mary the Virgin, New York City, and Grace Church, Newark. This distinction amply displayed the enduring quality of his pastoral work.

Dr. Christian once did your preacher the honor of designating him as his most intimate friend for twenty-five years. Such a friendship has its embarrassments when one tries to speak of personal and official characteristics of a departed friend in a short address like this. Let me endeavor to say in the brief time allowed me, that Dr. Christian was a manly man. From

his college days on to the last, he had a keen interest in athletics, and at one time in his life was very active in what has come to be known as our national game. Feats of skill and endurance always interested him; people here in Bay Head remember well how fond he was of sailing on the bay, and of taking part in annual competitions. No wonder he was selected to be the chaplain of the Essex Troop of Newark, and no wonder that his sermons were always attractive to the men of this command, and to men generally.

About the time of Bishop Greer's consecration, ten years ago, Bishop Potter sent Dr. Christian a letter that he had received from a prominent layman of the diocese of New York. The main subject of the letter was, the attendance of men at Church services. The writer had observed congregations in many of the larger cities of the country. The Bishop was told that the proportion of men to the women was greater in the Church of St. Mary the Virgin, than in any congregation his correspondent had seen. After allowing me to read the letter, Dr. Christian destroyed it. Of course men did not always agree with Dr. Christian's theological teaching, but of this I am sure, they observed and respected his manliness. He seemed to live day by day as if he was saying to himself: "I dare do all that may become a man: who dares do more, is none."

Reviewing the forty years ministry of George Martin Christian, we may borrow language contained in the collect for St. Peter's Day. God gave him many excellent gifts and commanded him at his ordination earnestly to feed the flock of Christ, and diligently to preach the Holy Gospel.

It is sufficient to say that the ministry of the priest and doctor whom we commemorate to-day was exhibited to all sorts and conditions of men through these many years. Let us thank God for the example of his devoted servant, and let us pray that those of us who knew Dr. Christian may follow the same, that we may receive the crown of everlasting glory.

CLASS A OR CLASS B

By the Rev. C. A. Jessup

ONCE upon a time there was a family of good Church members who left their comfortable home in a great city, and went to spend the warm summer months at their recently acquired beautiful and delightful out-of-town residence. There was a little village church in that nieghborhood, and on the first Sunday of their sojourn in the country, these people attended divine service in that church. The congregation was not large and the choir sang only simple chants and hymns. But these visitors joined heartily in the responses, and they found it a pleasure to sing the familiar hymns in a manner which was really encouraging to the timid members of the country choir. There were not a sufficient number of kneeling hassocks to accommodate all the members of the family, but they were all careful to follow the direction of the Prayer Book, "all devoutly kneeling," at the proper time in the service. They listened attentively to the thoughtful sermon of the rector, who seemed embarrassed by the presence of the unexpected visitors. They made a generous offering when the alms of the congregation were collected. After the service, the father of the family took the pains to speak to the priest of the parish, and to tell him how glad they were to find a church near their country home, so that they might have the opportunity of public worship during the summer months. He also asked if he might have the privilege of presenting a dozen kneeling cushions to the church, as he had observed that there were not sufficient of these for all the worshippers. He further said that they intended to be at church every Sunday, and that they should always invite their week-end guests to come with them. Then this family went home, carrying a blessing with them, and enjoyed their Sunday afternoon and evening with light hearts.

The mother of that home was careful to see that her servants had as much freedom on the Lord's Day as was possible. And on the following Sundays, all the members of that family especially the mother and daughters, very thoughtfully wore simple gowns when they went to church, so that there might be no contrast between their appearance and the appearance of the village members of the congregation. After their return to the city, they remembered the country rector at Christmas time, and sent him and his family a few new books, which the occupants of that rectory all craved, but had not the money to buy.

This family is in Class A.

The Class A family had some friends in town, who attended the same city church. These friends, a family in Class B, also purchased a home in the country. They called it their "summer cottage," though it was the most sumptuous home in the neighborhood. They also found a village church near their country home, but they never attended a service there. They motored to the village for the morning papers on Sunday, and whirled by the little church as the congregation was assembling for worship. They tempted some of the village boys to forsake their Sunday school by offering them extra pay to act as caddies. They had a fast yacht, manned by sailors from the village, and these sailors never had an opportunity to attend public worship so long as that yacht was in commission. Several village girls were maids in that "cottage," but they also could never attend divine service during the summer months. Breakfasts at all hours, luncheon parties, and late dinner parties, made Sunday the hardest day in the week in the hot weather for the servants of that household. When a committee from the village church called upon the father of the family, and asked for a contribution toward the cost of furnishing a small parish house, they were met with a positive refusal from him on the ground that he had to support his church in the city, which—by the way—was heavily endowed. Also this Class B Churchman had just purchased his third motor car, and of course the committee from the village church commented on this fact when they reported their failure to the rector of the parish.

The Class A Churchman did his duty, and the moral encouragement which he gave to the village parishioners was a hundred times more valuable than his financial assistance.

The Class B Churchman—well, the less said of him the better.

LABOR SUNDAY

LABOR Sunday, which falls this year on September 6th, was designated a few years ago by the American Federation of Labor at the request of the Federal Council of the Churches of Christ in America, and its observance has met with increasing favor among the various communions throughout the country. As hitherto, a leaflet of suggestions and a programme or order of service have been prepared by the Federal Council for general distribution. The leaflet gives a brief history of the observance of the day, and makes pertinent recommendations concerning the value of a preliminary knowledge of community conditions and of coöperation between local central labor unions and the various churches in arranging for special services. The sermon topic recommended for this year is "Causes of Industrial Warfare," especially timely in view of labor disturbances during the past two years.

The observance of Labor Sunday is one of the easiest and most effective methods of showing the Church's interest in the problems of the industrial worker of to-day. What the working man asks is a fair and candid consideration by the Church of his claim for human rights—a living wage, reasonable hours, decent working conditions, etc. To aid in the achievement of these worthy aims is more and more recognized as a legitimate part of the Church's obligation and opportunity.

This opportunity is being brought to the attention of the seventy-odd diocesan social service commissions throughout the country, with a request that they encourage the parishes in their respective dioceses to join in the observance of this anniversary of labor. Inquiries from individual parishes, however, will be welcomed at the office of the Joint Commission on Social Service, 281 Fourth avenue, New York City, which will gladly supply sample copies of the leaflet free of cost. Orders for the programme or order of service, which may be procured at the rate of $1.00 per hundred, should be sent direct to the office of the Federal Council of the Churches, 105 East Twenty-second street, New York City.

JUST THINK of having His wonderful peace guarding one's heart and one's thoughts all day long. But it is only on condition that we fulfil the sixth verse, "In nothing be anxious"—this is a distinct command, and, if we fail to fulfil it, we shall not get the blessing. Sorrow even is anxiety, and should be laid upon our blessed Lord. Then in prayer and supplication we must not forget that thanksgiving is also distinctly commanded; we must praise God for His dealings with us, even though we cannot make them out at times. Pray God to make you cease from anxiety about yourself and your plans; just be willing to do the work our dear Father gives you at the time.—*John Kenneth Mackenzie.*

How New York City Protects Its Immigrants

By FRANCES E. KELLOR,

Secretary of the New York Section of the North American League for Immigrants

WE were down at the Battery one night when the last boat from Ellis Island came in. A dense little crowd clustered around the dock, waiting eagerly for their friends. On the edge of the crowd a few idlers loitered—and a few young men apparently idle, who kept sending furtive glances around for a chance to rob or to separate some immigrant from his friends. Hardly a face in the throng was American.

The policeman cleared a lane through the crowd, and the new arrivals began to stagger down it, loaded with baskets, boxes, tin trunks, and shapeless bundles. Through the little dock gate they passed, Italians, and Russians, and Poles, and Finns. On all the faces, pale and swarthy, oval and round, was written large the consciousness that at last their feet were on the soil of the Promised Land. Some were dazed, some excited; those whose friends had met them on Ellis Island had got over the first shock of meeting and were talking calmly and happily again. As the immigrants came along, they were seized, kissed, hugged, kissed again, and introduced to new friends who had been brought down to meet them. The sidewalk was soon covered with happy little squads, utterly oblivious of the policeman's orders to move on.

All at once an Italian woman standing on a high bench beside us threw up her arms with a shout of purest joy. "Mother! Mother!" she cried, and jumped down into the throng. Far up the line a hand went swiftly up in salute—a wrinkled, withered old brown claw of a hand.

The mother was one of those Italian women that old age only makes more spirited and dauntless. She was tall, spare, erect; her face was as clearcut as an old medallion—a hawklike, imperious, haughty Roman peasant's face. She threw back her head when she saw her daughter and turned pale under the tan. They stood there in the crowd, the daughter stroking her mother's face, and saying foolish, inarticulate little nothings, the tears streaming down her cheeks. The old woman held her clutched in an iron grip by the shoulder, with a half-smile on her face, as incredulous as if the great green waves of the sea had washed her up at her daughter's feet. And the sight of their relief and love and pride made the tears come to our eyes, as we watched them turn away to the daughter's East Side home.

Thus they come, proud, eager, anxious for a chance to get a foot-hold and make a new home here. There are many agencies in New York City trying to see that they get the chance they need—which is all the help they ask. There is, alas, no government or municipal arrangement for safeguarding them as they arrive, or for seeing that they get employment, or that they get distributed to the parts of the country or into the industries where they are needed. Private agencies, racial, religious, or charitable, are trying to do this work as best they can with inadequate powers and resources.

First of all, they must get to their friends, who are often unable to leave their work to meet them. Not very long ago the immigrants landing at the Battery had to run the gauntlet of a crowd of adventurers lying in wait for them. They knew that the new arrivals had a little money, that they knew no English and nothing about the city, and that they had been following one official finger after another for weeks. By various devices ranging from clever confidence games to actual assault, they got the immigrant's money away from him. A man would go up to him, address him in his own dialect, and offer to help him get his money changed or his ticket to Chicago bought. The kind stranger took $20 to buy the Chicago ticket with, and put the immigrant on a subway train, with strict instructions not to get off till the train stopped the next evening in Chicago. And the subway guard had to get a policeman to get him put off at Dyckman street. Or they gave him false money, or took him to an immigrant lodging house and kept him there till his money was gone—or simply lost him.

Now, however, thanks to the coöperation of the city authorities and to the efficient work of the Immigrant Guide and Transfer, a privately supported society which meets immigrants and delivers them safely to friends for a moderate fee, the dishonest guides no longer find their work profitable, and the number has fallen from about sixty to five.

The guides who work with this society are a chosen band. They know the city thoroughly, are able to speak several languages, and are patient, resourceful, and courageous. In early spring, when immigrants come in the greatest numbers, the guides' work often keeps them busy far into the night. One guide, waiting at an elevated station long after midnight, after delivering his last charges, fell asleep, dead tired, on the bench, and woke in the chill dawn to find rice all over him, the buttons snipped off his coat, and a wreath upon his head—the attentions of a roistering wedding party on its way home.

Through the crowded streets the guide and his little group of charges go, greeted with smiles or jeers—sometimes with an old country salutation from a push cart peddler, who recognizes a countryman by the cut of a long sheepskin coat, embroidered down the front in curious scrolls. From basement to garret the guide hunts the immigrant's friends—who may be dead, may have gone to Iowa, may have moved a dozen times.

If no friends can be found, the immigrant is taken to a home maintained by some racial or national association. Jews are taken care of from the time they reach Ellis Island by the Hebrew Sheltering and Immigrant Aid Society, which meets them at Ellis Island, takes them to friends, provides food and lodging when necessary, finds them work, helps them to become naturalized, and distributes many of them to farms and smaller cities throughout the United States.

Once with his friends, the immigrant sets out to find work. Here again federal and municipal aid has been inadequate. The Federal Bureau of Information is authorized to give information to aliens "who may ask for it"—but as very few of them have ever heard of the Bureau, not many ask for its aid. In the last few years a law providing for state free employment bureaus and an ordinance providing for a municipal employment bureau in New York City have been passed. Both of these will undoubtedly be of aid to immigrants. Many aliens now get work through the national societies established to look after the welfare of their nationals, and often supported partly by the home government—such as the Italian Immigrant Society.

The great majority of immigrants, however, can at present get work only through private employment agencies, who often cheat them by sending them to places where no work exists. The philanthropic societies, assisted by the State Bureau of Industries and Immigration, do all they can to keep them out of the clutches of the padrone system—the padrone being an Italian boss who has an agreement with a railroad or a contractor to provide a steady supply of workmen, if allowed to sell them food and lodging. The men pay him $5 for their job, $1 a month for a bunk in a vermin-ridden box car or a filthy shack or an abandoned farmhouse or church or stable, where they sleep two or three deep in straw in the stalls, and pay high prices for food often stale and poor. In some camps they have to pay for food whether they buy it or not. If they rebel at such treatment in what they thought was the land of the free, they are turned adrift penniless, often miles from a town. When work stops in the fall, they flock back to the city, bringing with them what they have earned since they got to America.

For the education of its immigrants New York City is honestly and sincerely trying to work out an adequate provision. Some of the men at the head of the evening schools are deeply interested in the matter, and are watching experiments with different methods of instruction and different kinds of text books and teachers. Many questions connected with the education of immigrants are still unanswered. The first theory was that men should be taught by a teacher of their own nationality, out of primers or extremely simple books, with a great deal of phonetic drill. Miss Sarah Moore devised a different sort of system while watching her pupils at work during the day. She drew up a series of lessons composed of questions and answers, based on their actual daily life—using the names of their tools, the words for coming down stairs, eating, getting on the wagon.

This method, developed and applied to various industries, had been used with great success in many places.

New York has to face the educational problem in its full complexity. There must be many "C" classes for non-English-speaking immigrant children, elementary evening classes for men and for children who have had to leave school to work, and there should be some provision for afternoon or evening classes for women. A regular evening course of illustrated public lectures, in different languages, is given each year by the Board of Education. Many immigrant children—and men, too—are found in the evening vocational and industrial classes. Many children of immigrants take advantage, not merely of the public schools of the city, but also of the opportunity to obtain a college education free in the College of the City of New York.

New York City needs a city immigration officer, with general powers of control over all matters relating to the welfare of immigrants. Such an officer has been appointed in Cleveland; he has succeeded in bringing order out of a most chaotic and undesirable situation. Only through some such central authority, with adequate powers, can the work of the many agencies now working for the protection of immigrants be coördinated. At present some of the work overlaps, and there are many gaps that no one is trying to fill.

These immigrants come partly because they need America, with its wider opportunities—in Russia, for instance, only ten per cent. of the Jewish children within the Pale are allowed to be educated—and partly because America needs them, to dig its subways and work in its mines and mills. This is not to say that their capacity for labor is their only asset. The spiritual and mental forces they bring are perhaps now, or may some day be, as necessary to America as America's aid is now necessary to them. It is to be remembered that assimilation is not a spontaneous process, and that it affects more than one of the two parties concerned.

THE CHURCH AND THE Y. M. C. A.

By Filia Ecclesiae

THE remark was made, not long ago, at a large gathering of Y. M. C. A. officials and workers, that many clergymen would be glad to see the Y. M. C. A. abolished, or words to that effect. The position of the clergy of our own communion in this matter, at least in the place where the gathering was held, was well expressed by one of them in a statement made some time previously, which probably embodies the views of a large number of others all over the country.

"The Y. M. C. A. does excellent institutional work," said this clergyman, when asked to approve some movement of a religious nature on the part of the local Association, near the church of which he is rector. "I cannot see why, in view of the fact that so many Christian people, here and elsewhere, are giving generously of their money, time, and labor to provide a place of clean, wholesome recreation for young men, our churches should exert themselves to duplicate that work close by. Personally I feel that institutional work in the way of gymnasiums, game rooms, study classes, and things of that sort belongs to organizations like the Y. M. C. A. and Boys' Clubs, and should receive the hearty support and coöperation of all persons who are working for the uplift of the community, whatever their religious belief. But this is not, primarily, the work of the Church, as such. In communities where the Y. M. C. A. and kindred organizations do not do this institutional work, the Church may feel it is her duty to take it up and do so legitimately.

"But when it comes to specific religious training, I feel that with our own boys and young men it is an entirely different matter. The Church stands definitely for certain things, in which it is necessary that her members shall be properly and thoroughly instructed, in order that they may know how to take up the work that older hands must lay down and carry on the upbuilding of the kingdom on the lines prescribed by its Founder. Who can do this, unless he has made a careful study of the history and laws of the Church, and is a loyal member of the same? Every clergyman is obliged to go through a long course of study and training, and pass strict examinations, before he is admitted to Holy Orders. He is responsible to God and to the Church for the training of the children and youth of his congregation, and he may not delegate his duty in this respect to those outside her communion, who are unfamiliar with her history and laws, and perhaps do not hold the faith as she has received it. Let my boys and young men enjoy to the full the gymnasium, the swimming pool, the lectures and other advantages of the sort offered to them by the Y. M. C. A., but let them come to me, or to some other minister of the Church, for their religious instruction."

This is, in substance, the view of the clergyman mentioned, and his words are likely to find an echo in the heart of every loyal member of the Church. Those who depend upon outside agencies for specific religious training do not make, as a rule, the kind of members on which the Church can depend for accurate understanding of the things for which she stands, for faithful adherence to her doctrines and worship in the face of trial, and for loyalty to parish and clergyman under trying conditions. The Y. M. C. A. is lofty in its aims and purposes. Its officials have, at heart, a true love for God and for man, and desire to do effectual work in the building up of strong, clean, manly character. The general atmosphere of the Association is conducive to this. It has done untold good in helping thousands of young men to higher standards of morals and living, and its influence should not be in any way minimized or questioned. It is big enough and firmly enough established and has sufficient means at its command to do a work that few, if any, other organizations can accomplish. But its work needs supplementing by the clergy; that great body of specially trained and able men who can build, upon the foundations of morality and intelligent decency, the structure of spiritual life that makes for effective work in the kingdom of our Lord and of His Christ.

The churches to-day are crying out for men who shall increase their spiritual atmosphere and effectiveness, and shall do in them really conscientious work, free from any bias of personal prejudice or feeling. They need men who shall receive and in turn give forth the message of Gospel truth. The desire for a basis of true Christian unity is growing stronger and more general with every passing year. Denominational ideas and prejudices must be thoroughly understood by those who profess to hold them, that they may be ready to give a reason for their belief and justify it to those who hold another set of opinions, before real unity can come. The Church must be understood and loved by her own children before she can commend herself to those outside her borders. Instruction on these lines cannot be given effectively in a general assemblage of persons of all shades of belief. It must be given by those who are competent to give it, through their own special training.

The statement that many clergy would be glad to see the Y. M. C. A. abolished, is misleading. It should rather be said that they would be glad to see it, and the Church, doing their respective lines of work side by side; neither encroaching on the province of the other, but each giving to the other its hearty coöperation and support in all that pertains legitimately to either. Let the institution do its institutional work, turning into its treasury all that is given for that work and so enabling it to fulfil perfectly the purpose for which it is established. Let the Church take upon herself the specific spiritual training of her members, devoting to it all possible time and energy. This, of course, in communities where such institutions as the Y. M. C. A. exist side by side with the Church. The clergy can find their young people in the institution, and get in touch with them in their hours of study and recreation. The institution can welcome the clergy, build up the character of its members on broad general foundations of Christian morality, and leave to the Church the finishing work of specific spiritual instruction, both thus contributing to the betterment of the world generally.

IF ANY MAN compares his own soul with the picture drawn in the New Testament of what a Christian ought to be; if any man fixes his eye on the pattern of self-sacrifice, of purity, of truth, of tenderness, and measures his own distance from that standard, he might be ready to despair. But fear not, because you are far from being like the pattern set before you; fear not because your faults are painful to think of: continue the battle and fear not. If, indeed, you are content with yourself, and are making no endeavor to rise above the poor level at which you now stand, then there is reason to fear. But if you are fighting with all your might, fear not, however often you may have fallen, however deeply, however ungratefully, however inexcusably. This one thing we can give, and this is what He asks, hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like Him; to come nearer to Him; to root out from within us the sin that keeps us from Him. To such a battle, brethren, I call you in His name.—*Frederick Temple.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

YEAR BOOKS OF SOCIAL SERVICE ACTIVITIES

SOME idea of the extent of the activity of Church people in social matters may be gathered from some handbooks that have recently been published. *A Year Book of the Church and Social Activities in the United States* has been prepared by Harry F. Ward for the Commission on the Church and Social Service of the Federal Council of Churches, and published by the Fleming H. Revell Co. (New York). It affords striking evidence of the work that is being done by the various religious bodies of the country; although as a handbook it falls short. For instance, in describing the various general church organizations, it only gives the personnel of one. From it we learn that the Baptists, Congregationalists, Methodists, and Presbyterians, as well as our Commission, have field secretaries. As in nearly all Protestant publications, the Roman Catholic activities are treated *de minimis,* being accorded just one page. The English references are so inadequate as to be practically useless.

The chapter on Methods and Programmes, although incomplete, is suggestive. That on Coöperating Agencies is very much better. In fact that and the one on "The Voice of the Churches" are the best in the book. To those who are disposed to aver that the Church is indifferent to the social demands of the day, this handbook affords a striking and effective reply.

The Roman Catholic Social Service Commission was created at the 1911 convention of the Federation of Roman Catholic Societies, in order to devise ways and means for the further amelioration of conditions among the working people for the preservation and propagation of the faith, and furthermore, "to devise plans for the segregation of this work among the various branches of the Federation."

Both the 1912 and 1913 conventions encouraged the tentative plans and work of the Commission; a series of pamphlets was begun; the Bulletin received a special department; a weekly press service was arranged and carried forward; special relations assumed with the labor movement, not to mention other recommendations and plans which are still in swaddling clothes. It is not the intention of the Commission at present to organize along diocesan lines as has been done in our Church.

The English Romanists have made much greater progress along social lines. For five years they published a *Social Year Book,* which makes interesting and suggestive reading. Section V, entitled "Notes and Comments," is a most helpful one, dealing with labor disputes in 1913, socialism, eugenics, divorce, trade unionism, from the Roman viewpoint. One section is devoted to Roman social work in the United States, another to social action on the Continent. A most interesting chapter deals with the social work of the nuns. The whole handbook (which is published by P. S. King & Son, London) for the (Roman) Catholic Social Guild, is at once a record and a guide. Would that a similar volume could be published for the American Church.

The Lutherans carry on an important social work through the Inner Mission Society. Under this head are gathered the work for the aged and the orphans, the scattered and the lost, the seamen and the immigrants, and the various institutions that are devoted to these purposes. The recent reports of this society (to be had from the General Council of the Lutheran Church, 1522 Arch street, Philadelphia), are most interesting and worthy of study. The principle underlying the Inner Mission is that the Church must minister to the body in such a way as to win the soul to Christ. To fulfil her God-given mission, she must supplement her teaching and preaching with loving, Christlike ministrations.

WORK IN CONNECTICUT

The Connecticut Social Service report (Rev. Harry E. Robbins, West Hartford, secretary), is full of practical suggestions and recounts a lot of hard work done. To be sure it is mostly foundation work, but after all that's the hardest kind. The feeble-minded came in for a large share of attention; likewise vocational training. In the consideration of excise legislation, there was developed a strong sentiment favorable to the limitation of saloon licenses to one for 1,000 of the population, with the right of each community to pass directly on the proposition.

THE NEWARK COMMISSION

The report of the Newark Commission naturally deals with more accomplishments, because it is one of the commissions which enjoys the benefits of a compensated secretary. On the subject of the excise, the report has this to say:

"Each year brings a repetition of fruitless turmoil and discussion of this problem. On the one hand the Anti-Saloon League introduced a bill permitting after a referendum any municipality to become an anti-saloon territory; on the other hand the saloon interests introduced a bill permitting Sunday opening. The secretary attended the hearings on these bills and spoke for the commission. Three points were made:

"1. That changes in the present law ought not to be brought about by those who have persistently disobeyed the law.

"2. That if any change was made it ought to be after a referendum to the people, and that such referendum ought to be for both sides, *i.e.,* the people should decide whether any municipality should be an anti-saloon territory or whether the saloons should be open on Sunday.

"3. It was suggested that all the bills on this subject be withdrawn, and a committee fairly representing all interests in the state be appointed to study the excise question, and see if a bill could not be drawn up which would meet the approval of the majority of the citizens.

"None of the Excise Bills came to a vote. We may well consider whether legislation on such an important matter ought to be left entirely in the hands of the two extreme parties interested. Might it not be possible for this commission to get together a voluntary committee of people in the state that would give the matter consideration and study this year and possibly be ready with some form of constructive legislation to meet the demands of New Jersey, when the legislature meets next year?"

In concluding his report, Father Elmendorf said:

"The value of the work of such a commission as ours is hard to estimate in terms of accomplished deeds. It is, and must be, largely inspirational and educational. The fact that all over the diocese there is a marked increase of interest in community and state affairs which is putting the Episcopal Church in the forefront of Churches, demonstrating their usefulness to the communities, is the best result that we can show for our work. It is on this ground chiefly that we ask for the continued support of the diocese."

LABOR SUNDAY

The Federal Council Commission on the Church and Social Service has, according to the usual custom, designated Sunday, September 6th, the Sunday before Labor Day, as Labor Sunday, with the additional recommendation that congregations which have not returned from their vacations on that Sunday give recognition to the day on the nearest possible following Sunday.

A pamphlet of suggestions for the observance has been prepared and may be obtained upon application to the Rev. F. M. Crouch, 281 Fourth avenue, New York. Concerning the present day for Labor Sunday, a priest of the diocese of long Island, writes apropos of the success of the Brooklyn clergy in holding it during the winter:

"Incidentally I think that we have proved that Labor Sunday ought not to come on the first Sunday of September. If it could be held in the middle of the year priests would be far more responsive to labor's invitation to preach on the significance of the labor movement than at the time it has been designated by the A. F. of L."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published

ENGLISH CHURCH HISTORY AND THE PAPACY

To the Editor of The Living Church:

IT is no doubt the fashion of controversialists sometimes to use arguments which to a candid mind may appear to be indefensible, a temptation to which even ecclesiastical controversalists succumb, but I think your correspondent Mr. Shepard, in his letter in your issue of June 13th, errs somewhat on the other side, and in his desire to be candid he makes statements and criticisms which (of course unintentionally) are not consistent with the actual facts of history. In considering the question he discusses in his letter he appears to adopt, what appears to me to be a mere Roman theory, viz., that the hierarchy constitutes "the Church." That theory is, I believe, palpably false, and the fruit of much error. The laity and the hierarchy together constitute "the Church," and that is a fact which ought always to be borne in mind; and in considering English Church history and the Papacy this ought never to be forgotten. In this view the Church of England consists not merely of the Bishops and priests but also of the lay people. Prior to the Reformation "the Church of England" was the people of England in their religious capacity.

The Church of England, in common with the rest of Latin Christendom, was locally within the Patriarchate of Rome, and the occupant of that see was undoubtedly regarded as the chief Bishop, and the Church of England was undoubtedly within his jurisdiction. But for all that, in the earliest times the Church in England had as a matter of fact practical autonomy. The ancient British Church appears to have managed its own affairs without reference to Rome, and though there were several Bishops of that Church at the time of Augustine's mission, it is manifest that neither Pope Gregory nor Augustine knew they were there, until some time after Augustine arrived in England. Then it is perfectly manifest that after the arrival of Augustine "the Church of England" began to be spoken of, and it was always thereafter so spoken of. If we look at Bede (bk. i. c 27; bk. ii. c 2) we find Pope Gregory himself in his letters to Augustine carefully distinguishing between the Church of the English and the Church of Gaul and the Church of Rome. No one, until the reign of Elizabeth, ever called the Church in England otherwise than "the Church of England."

And if we look at the statute book this phraseology is persistent, and is entirely and absolutely inconsistent with the idea that the Church of England was a part and parcel of the Roman Church. Let us not forget that the men who passed these statutes were members of the Church of England and always regarded themselves, and were regarded by their fellow-Christians in the rest of Europe as orthodox Catholic Christians. If we look fairly at the matter we find two elements at work, on the one side, the King and the laity; on the other side, the clergy secular and regular. One party resisting encroachments on their liberties as Churchmen, the other aiding and assisting to extend the power of the Papacy.

Let us look at the statutes.

A. D. 1297. In Magna Charta, as confirmed by 25 Edw. I., we find "*quod ecclia Anglicana libera sit*"—"that the Church of England (or English Church) shall be free."

A. D. 1315. Nine Edw. 2, speaks of divers grievances committed against the Church of England (*ecclie Anglicane*), and says, "We desiring to provide for the state of the holy Church of England (*Nos disiderantes statim ecclie Anglicane*)." And we find by a perusal of this statute the grievances in question were wrongful acts committed both by the King and laity of the Church of England.

A. D. 1350. Twenty-five Edw. 3. stat 4, recites that "Whereas the Holy Church of England was founded in the estate of prelacy within the realm of England by the said grandfather and his progenitors," and that "goods without number should be carried out of the realm in adnullation of the estate of the Holy Church of England"—and it makes penal provisions against those aiding and abetting the Pope in his encroachments on the Church of England by assuming to give away benefices therein, or claiming first fruits therefrom.

A. D. 1363. Thirty-eight Edw. 3, recites that persons within the realm are by feigned and false suggestions cited to Rome in causes "whose cognizance and final discussing pertaineth to our Lord the King and his royal court," and it makes provision to prevent such proceedings.

A. D. 1379. Three Ric. 2, is a statute to prevent English benefices being given to aliens, another attempt to prevent Papal interference with the Church of England.

A. D. 1389. Thirteen Ric 2, Stat. 2, speaks of "the Holy Church of England" (*seint Eglise Dengletre*) and recites, "Whereas the Holy Church of England was founded in the estate of prelacy," and makes further provisions against the encroachments of the Pope on the Church of England.

A. D. 1400. Two Hen. 4, c 3. "It is ordained and established that if any provision be made by our holy father the Pope to any person of religion, or to any other person," if the person accepts such provision he shall incur the penalties of the Stat. 13 Ric. 2.

A. D. 1405. Seven Hen. 4, ordains, "That Holy Church have all her liberties and franchises," which is of course intended to be a reiteration of the Great Charter, and the Holy Church referred to is the Ecclesia Anglicana or Church of England.

No doubt Mr. Shepard is correct in what he says in regard to Magna Charta. That enactment was primarily intended to assure to the hierarchy of the Church of England freedom from the tyranny of kings and nobles, as was also 9 Edw. 2; but the title by which the Church is designated is certainly significant and destructive of the idea that it was "the Church of Rome," in any sense, which was referred to.

Equally significant is the language and purpose of the other statutes above referred to, in that most of them were passed expressly to curb, restrain, and punish those who aided and abetted the Pope interfering with the bishoprics and benefices of the Church of England.

Imagine to-day the people who compose the Roman part of the Church in America passing such laws against the exercise of Papal jurisdiction!

The means by which Papal jurisdiction was extended were:

(1) Assuming the right to send legates into other jurisdictions.

(2) Assuming the right to be the final court of appeal in ecclesiastical matters.

(3) Assuming an imperialistic power to make laws binding on the whole Church.

(4) Assuming the right to appoint all Bishops, and dispose of all ecclesiastical offices.

(5) The exaction of tribute by way of Peter's Pence, First Fruits, Annates, etc.

No one can say who reads history with an open mind that all these things were part of the inherent organization of the Church when first planted in England. The Papal powers were gradually acquired by a slow but persistent process extending over centuries and at the expense of the sacrifice of the original liberty of the Anglican Church; and in the history of the Church of England we can fix fairly accurately how each step was taken—see for example the case of Dr. Lalor, 2 State Trials 534.

The question, therefore, is, Was the Reformation of the Anglican Church a rebellion against an inherent authority, or was it a recovery of liberty which had to a great extent been lost by insidious encroachments of the Papacy aided and abetted by the clergy of the Church of England? It appears to me it was quite clearly the latter.

Mr. Shepard's opinion that Dr. Little is wrong when he states "Roman canon law was never of force in our Church," I do not think is supported by the opinion of great English lawyers; see, for instance, Reg. Millis in the House of Lords 10 Clark, and Finnelley 534, where the subject is discussed by several very eminent lawyers. They agree with Dr. Little that the canon law never had any force in England of itself. It was only so much of it as the King approved and allowed, and that was called, not "the Canon Law," but "the King's Ecclesiastical Law."

No doubt English ecclesiastical judges would at times be guided by canon law, just as English judges are guided by the decisions of American courts; not because American law is in force in England, but because occasionally, American courts have dealt with cases which had not arisen in England and their decisions afford reasons which English courts may or may not accept as they see fit, in coming to a conclusion on the case before them.

In like manner, since the fifth century Roman law has had no force in England, but it has nevertheless furnished English judges with a great many rules and principles on which English law has been built up. The Statute of Merton to which Mr. Shepard refers is an instance in which the Parliament refused to adopt a part of the civil and canon law, namely, "that issue born out of wedlock may be legitimatized by the subsequent marriage of their parents."

But I think we ought also to remember that in creating new articles of Faith which are manifestly false and untrue, as any intelligent Christian can see who reads the creed of Pius IV., and

making the acceptance of such a creed a condition of Communion, the Roman part of the Church is guilty of a schismatical act.

Toronto, June 25, 1914. GEO. S. HOLMESTED.

THE SOCIAL DUTY OF THE CHURCH

To the Editor of The Living Church:

THE facts in regard to the church at Middletown, Ohio, as stated in your number of July 4th, mark a most significant moment in the inevitable struggle of the Church and her priesthood, for freedom from class-control. The issue could not be clearer: the priest, his Bishop, the Dayton convocation, and behind them all, the clear utterance of the General Convention of 1913, that the Church stands for social justice; responding to the stand they have taken, an increased congregation of working-people who recognize the desire and intention of the Church to preach the gospel to the poor. On the other hand, a group of people who are evidently determined that the Church shall have just as much religion as appeals to the tastes, habits, and interests of the well-to-do social class, and no more; or else they will blacklist the Church—Bishop, priest, convocation, General Convention, and all.

In Middletown, the Church has actually crossed the class-chasm. The Apostolic succession there stands just on the social grounds where the Twelve Apostles stood—with the poor. Let us re-apply the Board of Missions slogan—*Shall the Church retreat?*

The Middletowns cannot fight the battle for the Church's freedom single-handed. If the priests of the Church are to be free to preach a whole Gospel to the whole people, they must have something more behind them than resolutions and canons. They must have the material support of the Church, as the Church. There must be diocesan funds kept clear of the control of class-consciousness, so that no priest who is faithful to his vows can be forced from his post on account of that faithfulness.

Allow me to add a word in regard to a disparaging allusion made by "R. de O.," to Socialism. Perhaps if "R. de O." remembers that there are Socialists who actually read devotional writings, he may try in his meditations, not to make edification more difficult for them than for others. To single out Socialism as a conspicuous example of the defectiveness of human plans and programmes, is to put the Church Socialist into a critical frame of mind when he would rather be devotional.

I am sorry, too, that "R. de O." seems to think that the successful work among the poor of St. Alban's, Holborn, is in some way a rebuke to the Church Socialist. I have recently looked into a *Life of Fr. Mackonochie*, and some of his utterances about slum conditions, "where cleanliness is a physical impossibility, and immorality all but natural," prove that Fr. Mackonochie would be the last to assume that his spiritual work among the poor was "all-sufficient" for their needs, and that it could in any way serve as a substitute for the abolition of poverty. One must be, for the time being at least, comfortably isolated from such conditions, to be able, with any unction, to make such an assumption.

WILLIAM MILLER GAMBLE.

THEOLOGICAL LIBRARY WANTED IN JAPAN

To the Editor of The Living Church:

AS an official outcome of Pan-Anglicanism, I want to ask for $1,000 for our Theological Library at the Central Theological College, Tokyo. This college is founded for the whole Japanese Church. We regard it (please excuse us) as the highest achievement of the Pan-Anglican Conference. We have an assignment of money for books by which we may build up a library in the future, but at present we are starving. The sum named would give us some start. Some second-hand books would be useful, though not all would pay for carriage.

I have sent a list of those most needed to Rev. A. W. Cooke, 1220 East Fifty-sixth street, Chicago, Ill., who will be glad to receive contributions in money, or to advise about contributions in kind.

Yours truly,

Central Theological College, HERBERT KEELY.
Ikebukuro, Tokyo, Japan, May 30, 1914.

WOMEN IN THE CHURCH

To the Editor of The Living Church:

MISS SALLIE DOORIS' statement is, I believe, quite true as to the facts; but it is not quite true as to implication. Woman's status in Roman and Greek law was, and largely, is, that of a chattel of her husband; it was the personality of woman in the idea and legal conception, of the German and Early English that led to the introduction of the word "obey," so as to guarantee by contract the unity of family which was assured by law in the communities where the other offices prevailed. Those whose duty calls them into touch with members of these particular churches cannot fail to notice the difference between voluntarily promised obedience, and legally compelled subjection. It makes the difference between the Germanic woman and the woman from the Latin and Eastern parts of Europe.

OSCAR WOODWARD ZEIGLER.

St. Mark's Rectory, Baltimore, June 29th.

To the Editor of The Living Church:

ISSUES of your paper are nearly a month old when they reach here. This will explain my belated notice of the very interesting discussion in regard to female representation in General Convention which has been going on in the columns of those numbers which have most recently reached me.

I am inclined to discount the arguments in favor of the innovation.

(1) If not out of harmony with *twentieth century Churchmanship*, I would like to mention the fact that the proposed innovation is unprecedented. The proponents must resort very largely to *a priori* reasoning. A sort of precedent may be seen by some in the fact that laymen now vote in General Convention—itself an American innovation. Apart from this, the things urged as precedent seem about as valid as the argument from nuns in choir to surpliced lady choristers.

(2) Scriptural and patristic authority (what there is of it) and the practice of the ancient Church seem to go against the innovation. It is easy to say (easier than to prove) that apostolic writers, *e.g.*, St. Paul (of whom some feminists disapprove), wrote only for the times and circumstances in which they lived. However much or little there may be in this position, it must be admitted that if the apostolic utterances bear at all upon the question, they bear against rather than for the proposal in question.

(3) With this weight of precedent and authority against it, what is urged in favor of the proposal? Probably the strongest point (not a very strong one) and the one which will most strongly appeal to our women, is the fact that laymen are already given votes in General Convention. Even admitting that no harm would be done, and that women as delegates would be more "indiscriminate" than our present lay deputies (it is hard to see how they could be), is this argument enough to justify an otherwise unprecedented innovation? Are women less represented in General Convention than the vast majority of laymen?

(4) But it is urged that women give money (which they get somewhere, somehow) and, what is still more, themselves, to the work of the Church, and therefore they should be given votes. All honor to the women who give their lives to the Church. No one, or no considerable body of women, give their lives in such utter self-surrender as do the members of our religious orders for women. They have given themselves quietly and unostentatiously, that, it seems they have been quite forgotten in the arguments based on "what women do for the Church" as they have appeared in your columns. That $300,000 seems to have overshadowed them completely. And none of them seems, as yet, to have appeared in your columns to demand a vote as an adequate or partial *quid pro quo* for her services. And not one of the "hundreds of women . . . in remote foreign fields and the wilds of Alaska" seems to be using her labors as reason for a vote. Perhaps they are all too busy working for the Church.

Faithfully yours,

Wakamatsu, Japan, June 10th. JOHN COLE MCKIM.

To the Editor of The Living Church:

A WRITER in your journal of July 4th, on "Women in the Church," bemoans that one of the greatest weaknesses in the "Church in the present generation at least, is the lack of interest amongst the men in Church affairs."

Then he bemoans the growing tendency to put responsibility where it won't "lack interest," that is, amongst the women. Fearing this growth, he asks, "can anyone really believe that such a condition of affairs" (capable women substituted for uninterested men), "would be any improvement over what we now have?" From California, where we are largely trying it, I would answer, yes; it would be a vast improvement over a vestry composed of non-communicants or uninterested mere men.

In the first place, since the Church is composed of men and women, the present writer can see no good reason why any conventions, local or "General," should not admit women to a voice and a seat in its councils. Your correspondent admits "that there is no question of their capability"; then on what ground would he exclude them? Was there not a time when lawyers, merchants, and factory hands would have been excluded from Church conventions—I do not refer merely to "P. E. C. U. S. A." councils? Would women in a General Convention of the "P. E. C. U. S. A." be a greater surprise to a convention of old Alexandrian prelates than to see the present lay element in our day, clamoring for the right to pass a measure over those prelates' heads?

I fear, sir, we are all too prone to regard the Church of God much as we do our lodges. With all our American boast, it must be admitted we have never allowed our women to get farther than the "annex" of any lodge. Because "The Ancient Order of Broncho Breakers" have their "Companion of the Range," must we follow, and have only "Ladies' Aids," "Houses of Church Women," and "Vestre-ettes," whose task shall be to develop "capability," to raise funds, conduct Sunday schools, and discuss over pink tea? Shall women have no voice as to who shall be their leader, or how all the money shall be spent, while men who probably, very probably, never

attend church once a month and are not even confirmed, say how matters are to be?

Page 348 of your paper tells of vestrymen long years ago, who would not even lay down the "Fiji Exaggerator" for a half hour to attend a vestry meeting, while our "capable" grandmas bemoaned the denial of that very privilege. In California, where the women have the political franchise, they are more and more coming into active participation in Church administration, and with wonderfully good results.

One sensible woman, if a communicant, and interested in the Church of God, is worth all the men you could put on a vestry, whose only claim is that their *wife* is a member, or their pocketbook is open "*if the man pleases them.*"

And, sir, I find that this is the verdict of the majority of the Californian active men on our vestries to-day.

Very truly,

Ukiah, Calif. FREDERICK WM. CROOK.

CONCERNING NAMES IN NEW YORK STATE

To the Editor of The Living Church:

I WAS surprised at the allusion to "names that survive the classic madness of Simeon De Witt," by Presbyter Ignotus, for I thought him well informed in New York matters. The truth is just this: De Witt made his excellent surveys and maps, numbering every lot and township. That was his work and he ended with figures. Then a well-known and dignified committee took those and replaced numbers with classical names till the supply gave out, when they drew on English names, such as Dryden, Locke, and Milton. Then politicians saw a chance, and Halleck wrote his satire on these, with his opponent, De Witt, as the scapegoat, though he had nothing to do with it. With *Marco Bozzaris* in mind one wonders that Halleck could have written such stuff, but he found it useful. Still no one has charged De Witt with naming Troy and Utica, Rome, Ithaca, and Syracuse, and a host of ancient and modern names which adorn our maps. It was a fashion of the times with which the great surveyor had nothing to do.

This wholesale naming is still a feature of a rapidly growing country. A tract is added to a city and names are at once needed for the new streets. In our city there is a group of animals, another of fruits and trees, one of poets, and another of national presidents, not to mention others.

In the matter of Indian names there are popular misconceptions. I have furnished many for boats, clubs, cottages, camps, and camp-fire girls. The difficulty is to give what the seekers wish. Indian names are rarely poetical, though some make them so by sheer insistence. In his mention of New York lakes, Presbyter Ignotus omits the loveliest of all because the name is not euphonious and the meaning is prosaic. The rest sound well, but are prosaic, too. Chicago prospers in spite of its malodorous name, and Venango sounds well, but let no one ask its meaning. I have often advised applicants to use an appropriate English name, and all the more because spurious Indian names now often appear—"shoddy"—looking well but meaning nothing. All this, however, is straying away from De Witt. W. M. BEAUCHAMP.

Syracuse, N. Y., July 8th.

MISSIONARY APATHY

To the Editor of The Living Church:

IN our efforts to make up the apportionment for the year, the impression has been made more deeply that the lack of interest in the Church's work of extending its bounds to the uttermost parts of the earth is due in many instances to the lack of the vital interest of the clergy. Parishioners have said in effect: "Formerly we were merely told we ought to give. Our minds were not enlightened nor our hearts kindled by the urgency of the need and the unparalleled opportunity." To illustrate. A short time ago THE LIVING CHURCH stated that a certain church had consecrated its fifth altar. In the last statement issued by Mr. King the information may be gleaned that this same parish, with the exception of its S. S. and W. A., has paid nothing on its apportionment of over $600. What glory is the Apostolic Succession without the apostolic zeal? To justify the Catholic faith to the outsider we must have the primitive fervor. How can we expect our people to be concerned with the mission of the Church when antiquated methods or half-hearted efforts are put forth? Many parishes who still get the "annual sermon," know nothing about the *Spirit of Missions*—much less subscribe—have never had the canvas nor used the duplex envelope, nor come into contact with a soldier direct from the firing line. A. E. THOMPSON.

New York, June 30th.

THE DEPARTMENT SECRETARIES

To the Editor of The Living Church:

IT has been said that the "dog-days" are the "fool-days" of the Correspondence columns of Church papers. Perhaps they are. Questions asked therein may be sane, inane, or of bad form according to the reader's judgment. Thinking, however, that I am not alone in those I am asking, and willing for them to be placed into any classification that one may determine for himself, they are:

First, Of what real use to the Church are the Department (Provincial) Secretaries?

Second, Could not the Church use that $25,000 spent for their salaries in a more beneficial way? For instance, it might provide for a like number of Missionary Bishops, who certainly could be doing better work for the Church than a number of peripatetics: it might send double the number of missionaries into the field, whose work would tell in permanent results at not one cent more cost to the Church: or, if usual methods be adopted, when the Board of Missions simply pays a portion of missionary stipends, there could be added a much larger force of active workers to those sections of our country where help is needed to "lengthen the cords and strengthen the stakes."

Third, According to the canon of the Church which declares the powers of the Provincial Synod, three things are specifically stated: "to act as or to provide for (a) a Provincial Board of Missions, (b) a Provincial Board of Religious Education, (c) a Provincial Board of Social Service." The Provincial Secretary is the Board's officer (a). What of Boards (b) and (c)? Are we to have in time three such Secretaries saddled upon the Church?

This being the formative period of our eight American Church Provinces, when the Primary Synods are being held, would it not be a wise thing to discuss the utility or futility of our Department Secretary System? CHARLES H. LINLEY.

Kalispell, Mont.

SOME QUESTIONS

To the Editor of The Living Church:

A rather remarkable assertion, that of yours, in your editorial of a week or two ago, wherein you affirm that if "the Faith" is to be defined, "only the Bishops were competent to give the official definition." A startling assertion. One is tempted to ask questions. What is the basis for it? Where is their jurisdiction conferred? In what instrument? What do you mean by "official definition"? What by the word, "competent"? Competent, how? By superior learning? Greater godliness? Or by a committed authority? If the latter, who gave them the authority? When? Where? In what terms? Again, what Bishops? Individually or collectively? If the latter, collected whence? The Bishops, of the P. E. Church? Or the Anglican? Or they of the Roman Church? Or the Greek? Or the Armenian? Possibly, though not likely in your view, the Methodist? Or do you mean all the Bishops in all the churches, gathered together for a great pow-wow?

This might be feasible, if there was one Emperor as in the days of Constantine, who could have his legions, armed ready to slay any Bishop who would not vote a definition as the majority wanted. Really, dear Mr. Editor, do you not on reflection agree with me, that your proposition that only the Bishops are competent to give an official definition of the Faith is rather strong? Do you not think you should modify it? Yours truly,

July 11, 1914. JOHN BROOKS LEAVITT.

[In part reply we beg to state that the thermometer stands 94 in the shade. Further reply is therefore postponed to a more convenient season.—EDITOR L. C.]

A PRAYER

BY SOPHIE RADFORD DE MEISSNER, IN MEMORY OF THE CALLING FROM THIS WORLD OF AN ONLY SON

ALMIGHTY GOD, the Father of our Lord Jesus Christ, Who is the Resurrection and the Life, mercifully protect and guard the Soul of this Thy servant, whom Thou hast called to a grander and fuller Life with Thee.

Pardon and deliver him (her) from all his (her) sins, whether voluntary or involuntary; vouchsafe him (her) all joy and happiness in the fulfilment of such righteous works as his (her) freed spirit may be best fitted for; and grant him (her) grace to perform Thy high and holy missions with such fidelity, that he (she) may attain everlasting joy and bliss.

Unto us, O Lord, despite the glorious change that has come to him (her), accord a full and perfect trust in the nearness of his (her) presence, and mercifully preserve us from every thought, word, or deed, which might cause him (her) pain, or retard the moment of our once again beholding him (her) when our own days here shall have been numbered.

Bless and comfort, we beseech Thee, all who weep and suffer, and grant us grace so to order our lives here below, that when it shall please Thee to call us to Thy glorious Presence, we may be received into Thy Courts of Light, through the merits and mediation of Thy Most Blessed Son, Our Lord and Saviour, Jesus Christ. Amen.—From *There are no Dead.* Boston: Sherman, French & Co.

THERE is only one way to get ready for immortality, and that is to love this life and live it as gravely and cheerfully and faithfully as you can.—*Henry Van Dyke.*

LITERARY

DR. SANDAY ON REUNION

The Primitive Church and Reunion. Papers reprinted from the 'Contemporary Review.' By W. Sanday, D.D., F.B.A. (Oxford University Press. 1913.)

Since Dr. Sanday came forth to treat of public questions, but before he began writing for the *Constructive Quarterly*, he wrote several papers on Church Unity for the *Contemporary Review*. The present volume is a collection of such articles, with a little editing to bring the whole up to date (1913; Kikuyu had not yet come up). There are two distinct parts to the book as it stands: (1) a couple of papers, I. and IV., on the recent history of the Reunion movement; (2) a judicious statement of what has lately been done by scholars on the organization of the Primitive Church. The latter is the more weighty and characteristically "Sandayan" portion. The great strokes made on behalf of Unity in late years, when passed in review as here, show how this cause has seized upon the hearts and minds of missionaries, ecclesiastics, and savants, and how much has been done toward creating a state of mind intensely eager for Reunion.

The scholar's part in the cause is about this. The question of organization, of the ministry, is bound to be important and difficult; it cannot be settled without reference to the Primitive Church. "I am sure that where history is ignored, in the long run it will have its revenge," Dr. Sanday says. Early Church history has all along been very debatable and much debated; but for some time critics and historians have been at work clearing away some of the obscurity, getting toward a position that looks like finality. When scholars are able to agree substantially as to the organization of the Primitive Church, a good sound historical basis will exist for Reunion, or rather for the shape which Reunion may take. Scholars, then, are to find their usefulness in the cause in working on a bit farther, until a consensus is reached, a generally recognized picture of the early Church.

The author reviews, in his well-known way, the work of the Germans and of Lightfoot, Hatch, Hort, and Gore, but finds special delight in Harnack's onward march toward a broad, satisfying grasp of the whole subject (see *Constitution and Law of the Church*), and in C. H. Turner's "classical" treatment of Church organization in the *Cambridge Mediaeval History*, Vol. I. It is now agreed by almost all that there was a development, gradual but not slow, in the form of the ministry, from (1) the earliest stage, when the chief elements of Church order were the itinerant missionary ministry (apostles, prophets, teachers), and the local communities, through (2) a transition in which the missionaries decreased and the local Church officers (presbyters, deacons), increased in importance by taking over their ordinary functions, into (3) the stage of the monarchical episcopate and the elaboration of the local hierarchy. This general position, however, will have to encounter more criticism before it can be said to be final.

The value of Dr. Sanday's papers, then, lies largely in the outlining of a scholarly programme for scholars who are keen about Unity, and the contribution towards "creating an atmosphere" favorable to Reunion, among all sorts of people. B. S.

A BERGSONIAN ESSAY BY BISHOP BRENT

Presence. By Charles H. Brent, D.D., Bishop of the Philippine Islands. Longmans, Green & Co. Price, 50 cents net.

Bishop Brent's very suggestive essay is a development along practical religious lines of Bergson's definition of that which constitutes presence: "A body is present wherever its [attractive] influence is felt." The bracketed modification of the definition is needed, for even where mere things are concerned, "Contiquity does not necessarily connote presence; where two uncongenial bodies meet, contact heightens repulsion; contact in the case of opposites is the signal for absence, or antagonism." Bergson's definition, as Bishop Brent points out, implies degrees of presence to an infinite extent, from the mere automatic presence of things, as things, to volitional presence manifesting itself in relationship and influences growing in depth and intensity.

It will readily be seen how this thought lends itself to a spiritual application. Bishop Brent makes his illustrations along positive lines; but one can quite see how the negative side might be brought out with vividness and power, especially in connection with sin as separation from God: an absence, or antagonism, amounting to repulsion. It is as well, however, that the thought should be positive. "Man is always volitionally present to God. God is omnipresent in the sense of always holding all men in His consciousness. God is always automatically or unconsciously or subconsciously present to man." Religion, therefore, "is the making of the automatic volitional, the unconscious conscious, the sensory spiritual, the physical symbolic."

The essay, as we have already said, is exceedingly suggestive. One does not have to accept the philosophy to find it so. After all, such a use of a current philosophical definition is perfectly legitimate and helpful, so long as one accepts the warning that the peculiar limitation of philosophical definition is its ephemeral value. We have a fine use of the same mental process in Dr. Sanday's Christological studies, where the divine in the incarnate Christ is likened to the subconscious in men. The philosophical statement may pass, but at least the illustrative use of it has for the time made spiritual things more real and vivid.

Dr. Brent, for example, works out a most helpful illustration of his main principle in his explanation, on this hypothesis, of the power of intercessory prayer. There is just a hint, too, of a most helpful devotional application along sacramental lines. Is it too much to say (we are sure Bishop Brent would not think so), that the Eucharistic Presence is the deepest and most intensive manifestation of the divine that we have in this life? There are degrees of God's presence. He is present more intensively in the heart of a faithful follower than with an impenitent sinner. Where two or three are gathered together in His name, there He is, in a special way, in the midst of them. In the Eucharist we have the most intensive influential presence, for specified purposes and under stated conditions.

The application of the principle of intensive presence and the incarnation of our Lord does not seem to us as skilfully developed or on the whole as satisfactory. Doubtless, however, others may find it as useful as the present reader has found Dr. Sanday's suggestion with regard to the subconscious. After all, we can only hope to approach within thinking distance of the mystery, and every explanation is at most of limited and temporary value. C. F.

RELIGION

Elementary Bible Studies. Being some notes on the Historical Books of the Old Testament. By A. duT. Pownell, M.A., assistant Secretary Colonial and Continental Church Society. London; New York: Longmans, Green & Co. Price 35 cents net.

This is a convenient little handbook giving the outline of the historical books of the Old Testament according to their order and matter as now printed. It ignores entirely the questions of criticism. The object of the book is to help candidates for work in the British colonies to a knowledge of the Old Testament narrative. We commend it to students who are preparing for orders as a help to a knowledge of the contents of the English Bible.

THE REV. PETER GREEN, Canon of Manchester, adds to the small handbooks on theology of which he is the author a third popular essay, *Studies in the Cross* (Wells, Gardner, Darton & Co). Needless to say the book is not a treatise on the doctrine of the Atonement. Its purpose is rather to suggest a method of study by which the teaching of the Church on the cross may be approached. There is a particularly helpful chapter on the Fourth Word from the Cross, and throughout, the point is stressed that our Lord's atoning work is not simply a work *for* us, but a work *in* us. This includes, of course, the sacramental nourishment of the soul and its sacramental union with Christ. The little book is wholly unpretentious, being merely a popular and simple restatement of familiar theological truths.

A SMALL VOLUME of sermons by the late Bishop of Lincoln *Easter Sermons*, comes too late for timely notice. It was Bishop King's custom to preach at the popular evening service in his Cathedral every Easter. This volume contains twelve of these Easter sermons, all of them full of practical thought. It is striking that each year the old truth could be taught, yet always in a new and fresh way. The sermons are in Bishop King's simple and fervent style. They are notable for an abundance of scriptural quotation, as are most English sermons; here the Old Testament prophecy and antetype are used with particularly telling effect. [The Young Churchman Co. 60 cents; by mail 65 cents.]

IT IS EASY to make great sacrifices when God does not ask them, but to give up our own will in each detail of life is something far harder. And this is what He *does* ask. To hold ourselves ever in readiness for His bidding—to count no token of it too slight—such is His call to each. Thus only shall we be ready for further service if He see fit to lead us on to it.—*H. Bowman.*

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

OF a July afternoon, seated under a huge cherry-tree with something to read that concerns neither Church nor Auxiliary, a great mental wrench is necessary to that person who, of a sudden, is called upon to try to explain the word "Protestant" to a Presbyterian who is deaf!

A neighbor, a staunch and dignified Presbyterian, bearing an open letter, approaches the summer sanctum.

"I have come to ask," glancing at the letter, "if you can tell me what is the difference between the Protestant Episcopal and the High Church? I have just received this letter from a dear friend who tells me that her son has decided to become a minister in your Church; and she says (reading from the letter), 'I would not feel so bad if it were the Protestant Episcopal, but it is the High Church'; now *just what* is the difference?"

I leave it to sympathetic readers if this was not a poser. Is there another word in the language so hard to talk about and to try to explain, as this same word "Protestant"?

I look upward into the peaceful greenery of the cherry-tree, hoping for inspiration as to an answer. Confused threads of *Everyman's History of the Church,* of THE LIVING CHURCH editorials, and of the perverted meaning of the moot word cobweb through my brain. I realize it is a difficult situation. This woman is intelligent and must be dealt with intelligently. Am I equal to it?

I take time to think of all this before I answer calmly:

"Tell her not to feel so badly about it; they are the same."

Then, carefully feeling my way so as to avoid hurting Presbyterian feelings, I try to tell her something about Protestant.

I am in a predicament. She is very deaf. If I speak in low tones she will not hear me, and if I shout, as I am liable to do in discussing this ambiguous word, the Bishop, who lives catty-corner from me, and the Dean, who lives opposite are likely to hear me; and what if I should say something I ought not to, which is very probable, taken unaware as I am.

I tell my serious neighbor something about Luther and the sale of indulgences. She interrupts to ask:

"Which are you?"

I make reply:

"I am both Protestant and *Catholic.*"

I can see that this strikes her as it would had I said "I am both black and white." So I go on to say "I am a Protestant *for* the Catholic faith." Happily this usage of the word "Protestant" presents itself in the words of an old love poem of Lovelace, Suckling, or somebody of that ilk:

"I may live, thy protestant to be."

This lover wanted to live that he might be recounting her charms as his one true ladye-love, without reference to anyone else. All he asks is to testify for her. I take refuge in etymology, telling my neighbor that to be Protestant is to testify for something; that it is a positive word which has in a way been compelled to be negative. "When I say I am Protestant and Catholic, I mean that I am testifying *for* the one Catholic and Apostolic Church, and in so testifying I am negatively denying all which departs from that faith." This makes it easier, and it dawns upon her that the word has in many instances been misused.

She goes on then to ask about General Convention and change of name.

"Do you like the name?" she questions candidly.

Yes, I do like the word itself; it is a magnificent word and stands for much; but it is a bewildering word, an unnecessary word, and one too fine to have misinterpreted by using it as we do. "It is bewildering to foreigners," I tell her, "because it is always construed as the opposite of the word 'Catholic.'"

She then tells me the trouble their missionaries in China and Japan have because the natives cannot understand why God's people bear so many differing names. "It is too bad," she says reflectively; and we both conclude that names are sometime a disadvantage. But we have been cheered by the interview; looking over the smiling landscape, marred with street-cars and autos though it be, we feel the breeze in the cherry-tree, we hear the broad leaves of the sun-flowers rustling pleasantly, we have the bluest of skies above us. After all, words that convey meanings or words that hide meanings, "God's in His Heaven, All's right with His world."

"And so," folding up her letter, "you advise me to tell her not to feel so bad—that it's all right?"

"Yes," I say, "It's all right. It's very right. It couldn't be better."

SEVERAL LETTERS have come to this department relative to the article on Vestrywomen. These all narrate instances similar to the one cited in our article, of faithful, competent women disregarded in important affairs of the parish. Such instances are becoming quite common; so much so that the devout Churchman is mortified by numerous "fusses" and quarrels, withdrawals and misunderstandings. How dreadful, how lamentable is it, to have our Holy Church dragged into such unfortunate situations! To have the public deriding us as we lay bare the weak spots which must come in all organizations where the human at times gets the uppermost! It is up to us to sacrifice a great deal before we allow our feelings to crystallize into one of these dreadful "fusses." A secular paper commenting on the Church says this:

"The Episcopal Church in America is slow to recognize that a man and a woman together make the home, so must man and woman advising together be the ideal management of the Church."

WHILE ON this subject, it is amusing to note the pleasantry of a correspondent in a late number of THE LIVING CHURCH. We call it "pleasantry" because we cannot conceive him to be in earnest in his reasoning that if women are given a share in Church management, men will immediately retire. On this hypothesis a good mother would argue an indifferent father in a family; a wife putting her shoulder to the wheel and trying to make things go, would mean the husband taking his shoulder away. Perish the thought that woman is going to drive man into seclusion. She hasn't driven him out of the business world, out of the social world, or out of the literary world, and there was a time when she was unknown in any of these spheres. We predict better vestry meetings, with no complaint about quorums, and lively and interesting ones, when the days of vestrywomen shall come.

A FEW MONTHS AGO a request was made through this department, for missing numbers of the *Spirit of Missions* with which to complete a memorial file. Mrs. Florence T. Brown, of Rochester, N. Y., conceived the idea of gathering in one place, the many volumes of our great missionary magazine from its beginning. As it dates from the year 1836, the task bade fair to be a slow one. However Churchwomen became interested in this quest, and from time to time Mrs. Brown was able to add a volume to her treasured hoard. Through this page she received some assistance, but it remained for "Blue Monday Musings" to perfect the long search. The missing volumes have been found, and the complete file, 1836-1913, in uniform binding, is placed in the Reynolds Reference Library, Rochester, for general use. Added to this valuable cyclopedia of missions is the *Missionary Record,* 1834-1835, which increases the value of the file. "Strange to say," writes Mrs. Brown, "this library is situated just at the head of the park where my mother lived during her childhood and young womanhood."

THE SISTERS OF BETHANY of St. Paul's Church, Indianapolis, Ind., is a prosperous society of fifty members. Its spe-

cial interest consists in looking after those of the parish who are ill, and this thoughtful attention has done much to cement the congregational ties of this parish. The money-making problem confronts these ladies much of the time and they still resort to the old methods which have been popular for years with all Churchwomen. Lately the Sisters gave a garden-party at which they had displayed, in a pretty little tea-house, a number of fans. Such a display is easy to arrange and to collect, for every woman brings one or more. Awards were made for the oldest, the most unusual, and the most interesting fan. The latter prize went to a big, handsome Spanish fan decorated with a gorgeous matador.

A METHODIST MINISTER, feeling the stress of summer weather, has put out on his weekly leaflet the following:

"WARRANT FOR CLOSING CHURCHES IN SUMMER

"I will come into Thy house in the multitude of Thy mercy—except in summer.

"The Lord is in His holy temple—except in summer.

"How amiable are Thy tabernacles—except in summer.

"My soul longeth, yea, even fainteth for the courts of the Lord—except in summer.

"God is known in His palaces as a refuge—except in summer.

"Preach the word. Be instant in season and out of season—except in summer.

"Not forsaking the assembling of yourselves together—except in summer.

"They continued steadfastly in the Apostles' doctrine and fellowship and breaking of bread and prayers—except in summer."

A NUMBER of Churchmen have declared that they were "all broke up" by reading *The Inside of the Cup*. Perhaps if these fractured people will read "Laissez-Faire in Religion" in a late number of the *Atlantic Monthly*, they may be able to put themselves together again.

LITTLE GIRL to Sunday school teacher after the picnic:

"Please, Miss Jessie, won't you give mother the *pattern* of those cookies you took to the picnic?"

THE SAVIOUR AND THE STUDENTS

BY ROLAND RINGWALT

PICTURES of Him who blessed little children, strike the eyes of those who are yet infants. The accounts of marvelous deeds are absorbed by young ears. Sympathetic friends tell of One who wept by the grave of Lazarus. Reformers speak of One who faced the authorities of His country and His day. Hymns and sermons often refer to the Friend of sinners. From the strains of the *Miserere* to the shout of a revivalist, the message of a Sufferer upon the Cross is proclaimed. The *Dies Irae* foreshadows Him who shall come to judge the quick and the dead.

Few, if any, to whom Christianity means anything, have failed to think of Jesus Christ as One with tenderness for the ignorant, counting them as sheep not having a shepherd. His sympathies went out to the hated foreigner, and the despised Samaritan. He cared for the morally timid. He was merciful to the reviled publican. He lived for all as He died for all. Yet, some of us may never have heard a reference to Our Saviour as One who thought of the students. Yet He spoke to the heart of the student as no one else ever did or ever will.

The students are a small fraction of humanity. Many there are who pass examinations because they would rather be in the professions than on the farms; because they prefer the civil service to the factories, because they would rather teach in the schoolroom than wash dishes at home. If a certain amount of grammar, history, or mathematics be absolutely necessary to a commission in the army, or to open the way to a fair law practice, or to make a figure in politics, that amount will be acquired by hundreds. Yea, more, if it happens to be popular in society to know something, all who go to parties and join clubs will know that something. But there are not many who read for the mere pleasure of gaining knowledge, or of developing their faculties, who find comfort in the mental supports of life. If any man lays claim to a pure intellectual appetite, most of his acquaintances suspect him of affectation. If he proves his sincerity, he is regarded as "peculiar," and "peculiar" is far worse than "inaccurate" or "ungrammatical."

However, there always have been, and always will be, a few to whom study is a delight, and to such persons the Redeemer spoke, not often, yet in words they can never forget. Persons to whom history is a recreation, read with increasing wonder the Saviour's citations of Jewish history. David's action in the case of the shewbread, had a practical application recognized by every one of common sense, but it was a precedent, a flash from the past on the conditions of the day. The reader who can bring past ages before his eyes, who can leap over centuries, thrills at the men of Nineveh and the queen of the South rising with the offending generation. He who in the confines of a few words presented Sodom and Gomorrah in their ruin, Tyre and Sidon in their waste, side by side with Chorazin and Bethsaida, with Capernaum exalted, and yet to be abased, could roll and unroll the annals of the globe. Surely, He was stronger than the tempter—He could show all the kingdoms of the world in a moment of time.

At times the charm of a speech on the hustings, an argument in the forum, or a sermon in the pulpit, is in the quotations. Perhaps an unexpected burst of originality to-day will be followed by dullness to-morrow, but we all know those whose memory is well handled. It is not much to be able to quote, but it is much to have the right quotation, the allusion that bears so immediately on the subject in hand that it is better than anything impromptu. Probably a reader whose heart is in reading, would rather make one telling quotation or adaptation than say twenty things which are praised for their originality. Every reader of this type has been strengthened in his diligence, and quickened in his selections, by the example of Him whose "It is written" confounded the tempter, and whose parables silenced the Pharisees.

A student may rejoice in a long history, and even wish that it were longer, still, he feels the power of a brief chapter or a strong paragraph that compresses many facts in a few lines. In every generation, this type of reader has been impressed by the parable of the vineyard let out to husbandmen. The very fact that the parable is based on a passage in Isaiah gives it a deeper interest—it is a memorable lesson in history to weigh the Saviour's words. Prophet after prophet is sent to the ungrateful husbandmen, martyr shares the fate of martyr, the heir approaches the land of his inheritance, he is cast out of the vineyard, and the leaders of Jerusalem knew that He had spoken this parable against them. If to-day, in the Senate, in the Supreme Court, in the House of Lords, or in Westminster Abbey an orator made a grand summary of the past, there would be some to merely say, "Very eloquent," and a few to whom every allusion would come sharper than a two-edged sword, piercing between the joints and the marrow.

It is easy to mark the speaker who is up to date, and sometimes he pays for it by soon becoming out of date. The antiquary is unmistakable. But literature is hard to define. It is not antiquarian, and it is not modern. The happy thought may come from Greece or Egypt, the parallel between something that happened in Cairo and something that is happening in Chicago may be irresistible. No geometrically exact definition of a literary man—not an annalist, not a chronicler of the moment—but a literary man has ever been given. Once, however, there was a general illustration, and, it is "Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure *things* new and old."

We are constantly told, and rightly, that the Redeemer comforts the sick and the sad; that the outcast and the unpopular find mercy at His hands; that the unlettered are welcome in His school. Thank Heaven all this is true, yet He could not draw all men to Him, if He deliberately repelled a certain class, however small it might be. Sir Walter on his death-bed said, "There is only one Book." Rarely do we hear of the message of the Saviour to the student, but that only proves that students are few, not that they do not need redemption.

THE HABIT of judging is so nearly incurable, and its cure is such an almost interminable process, that we must concentrate ourselves for a long while on keeping it in check, and this check is to be found in kind interpretations. We must come to esteem very lightly our sharp eye for evil, on which perhaps we once prided ourselves as cleverness. We must look at our talent for analysis of character as a dreadful possibility of huge uncharitableness. We are sure to continue to say clever things, so long as we continue to indulge in this analysis; and clever things are equally sure to be sharp and acid. We must grow to something higher, and something truer, than a quickness in detecting evil.—*Frederick Wm. Faber.*

Church Kalendar

July 1—Wednesday
" 4—Saturday.
" 5—Fourth Sunday after Trinity.
" 12—Fifth Sunday after Trinity.
" 19—Sixth Sunday after Trinity.
" 25—Saturday. St. James.
" 26—Seventh Sunday after Trinity.
" 31 Friday.

Personal Mention

THE Rev. G. D. CHRISTIAN and Mrs. Christian, who have completed a five-year term at St. Mary's Church, Nome, Alaska, are leaving in July, and expect to arrive at their home city, Richmond, Va. (No. 307 North Thirty-first street), about the latter part of August.

THE Rev. JOHN A. GARDNER has resigned the curacy at St. Michael's Church, Bristol, R. I., and has accepted the rectorship of the Church of the Holy Trinity, Tiverton, R. I., assuming his new duties on Sunday, July 19th.

THE Rev. ALFRIC J. R. GOLDSMITH has been appointed priest in charge of the missions of St. Barnabas, Dennison, and Trinity, New Philadelphia, Ohio, with residence at the latter station, and entered upon his work July 1st.

WILL the secretaries of dioceses and missionary districts please note that Mr. W. S. INGHAM, Laramie, is the registrar of the district of Wyoming, and the Rev. HIRAM BULLIS is the secretary? Journals should be sent to them.

THE address of the Rev. CHARLES MERCER HALL is now St. Mark's Church, Asheville, N. C.

THE Rev. CHARLES R. PECK has accepted the curacy at Trinity Church, Newport, R. I., and has already entered upon his duties.

THE Rev. ALBERT E. SELCER has accepted the rectorship of Trinity parish, Findlay, Ohio, with charge of the mission of St. Paul's, Kenton, and began his work the middle of June.

THE Rev. ISAAC VAN WINKLE of St. Luke's chapel, Paris, France, after more than seventeen years work among the English-speaking students and others residing in the Latin Quarter, has decided to return to New York and has resigned his position to take effect on October 1st. He will return with his family during that month.

THE Rev. C. R. WEBB, curate at Grace Church, Orange, N. J., has accepted the rectorship of the Chapel of the Incarnation, East Orange, N. J. His address is 63 Rutledge avenue.

Summer Appointments

THE address of the Rev. W. T. ALLAN, rector of St. Luke's Church, Jacksonville, Ala., will be Chicago, Ill., until August 20th.

THE Rev. MILTON A. BARBER, rector of Christ Church, Raleigh, N. C., will be in charge of the services at Blowing Rock, N. C., during the month of August.

THE Rev. MORRISON BETHEA will be the *locum tenens* at Christ Church, Raleigh, N. C., during the month of August.

THE Rev. H. A. BURGESS, priest in charge of St. Peter's Church, Canton; Calvary Church, Farmington, and St. James' Church, Lewistown, Ill., diocese of Quincy, is taking the services for the month of July at Grace Church, Menominee, Mich., diocese of Marquette.

THE Rev. THOMAS DYKE, rector of St. Peter's Church, Chesterfield, Ill., and Mrs. Dyke, sail from Philadelphia on the S. S. *Merion* on August 1st, and return to New York on the S. S. *St Louis* on September 20th.

THE Rev. S. J. HEDELUND will be in charge of the Church of the Holy Communion, St. Louis, Mo., during the month of July.

THE Rev. HENRY NEAL HYDE, rector of Christ Church, Little Rock, Ark., is spending the summer at Skaneateles Lake, N. Y., and will conduct the Sunday services, until September 1st, at the Church of the Saviour, Syracuse, N. Y.

THE Rev. W. A. MASKER, Jr., is in charge of St. Mark's Church, Washington, D. C., during July, August, and September, while the rector, the Rev. C. R. Stetson, is touring in southeastern Europe.

THE Rev. JOHN S. MOODY, during the absence abroad of the Rev. James E. Freeman, will have charge of the summer services at the Church of the Redeemer, Sorrento, Maine.

THE Rev. JAMES NOBLE of St. Thomas' Church, Falls City, Neb., will spend his vacation in Crookston, Minn., and will take the services at Christ Church during the month of July.

THE Rev. C. BERTRAM RUNNALLS of Corvallis, Ore., has gone with his wife and family to Newport, Ore., where they will spend the months of July and August. Mr. Runnalls will return to his parish the first Sunday in September.

THE Rev. HARRY S. RUTH will be in charge of St. Barnabas' Church, Tomahawk, Wis., during the absence of the Rev. C. Crookston. He may be addressed at Merrill, Wis., in care of the Rev. J. R. Vaughan.

THE Rev. G. F. J. SHERWOOD, lecturer of Old Testament in the Delancey Divinity School, and rector of St. Jude's Church, Buffalo, N. Y., has gone to England to attend the summer school at Oxford.

THE Rev. EDGAR MORRIS THOMPSON, rector of St. James' Church, Brooklyn, N. Y., will sail for Europe on the S. S. *Caledonia*, on July 25th. The Rev. CHARLES E. TAYLOR will be in charge of the parish during July and August.

DURING the absence of the Rev. Dr. THOMAS R. YATES, rector of St. John's Church, Pittsburgh, Pa., on his vacation abroad, the services will be in charge of the Rev. Dr. JOHN HARTLEY of Pittsburgh.

CAUTION

CAPERTON—BURTON.—Caution is suggested in dealing with a young man named CAPERTON, who professes great intimacy with the clergy and with Church affairs. Also, with one HARRY BURTON, a discharged soldier of the Spanish War, who carries letters from several prominent clergymen. Information concerning both of these may be obtained from the VERY REV. WILLIAM O. CONE, Dean of St. John's Cathedral, Quincy, Ill.

ORDINATIONS

DEACONS

PENNSYLVANIA.—At St. Barnabas' Church, Philadelphia, on the Third Sunday after Trinity, the Bishop of the diocese ordained to the diaconate Mr. G. A. SCARINCI. The candidate was presented by the rector of the Church, the Rev. William Smythe, and the Rev. Thomas de la Cioppa preached the sermon. Mr. Scarinci was formerly a Presbyterian minister. After becoming a candidate for Holy Orders he worked as a lay reader among the Italians of West Philadelphia.

SOUTH CAROLINA.—At Trinity Church, Columbia, on Saturday, June 27th, the Bishop of the diocese ordained to the diaconate Mr. HENRY D. BULL. He will serve his diaconate as assistant to the Rev. Harold Thomas at Florence, S. C.

PRIESTS

HAITI.—On June 5th, at the Church of the Holy Trinity, Port-au-Prince, Haiti, the Bishop of Porto Rico advanced to the priesthood, the Rev. EDOUARD G. C. JONES. The candidate was presented by the Rev. Alexander Battiste, Missionary in charge of fifteen missions in the mountain district of Leogane. The sermon was preached by the father of the candidate, the Rev. Pierre E. Jones, priest in charge of Holy Trinity mission, Port-au-Prince. The Rev. Messrs. Battiste, Pierre E. Jones, Leon Jones, and D. Michel, assisted in the laying on of hands. Mr. Jones is assisting his father in the parochial and educational work in Port-au-Prince.

HONOLULU.—On Trinity Sunday, in St. Andrew's Cathedral, Honolulu, T. H., the Bishop of the district advanced to the priesthood the Rev. PHILIP TAIZI FUKAO, who for three years has been, as deacon, in charge of Holy Trinity mission for Japanese, Honolulu. The Rev. Kong Yin Tet of St. Peter's Chinese Church presented the candidate, the Bishop preached the sermon, and the Rev. Canons Ault and Usborne, the Rev. Messrs. D.D. Wallace, F. N. Cullen, F.W. Merrill, and W. H. Fenton-Smith assisted in the service. Mr. Fukao will continue in charge of Holy Trinity Japanese mission, Honolulu.

NEWARK.—At St. Paul's Church, Chatham, on Tuesday, June 30th, the Bishop of the diocese advanced to the priesthood the Rev. NORMAN T. BOGGS. The candidate was presented by the Rev. P. F. Sturges. The Bishop preached the sermon. Assisting in the service were the Rev. Drs. Butterworth and Gwynne, and the Rev. J. W. Van Ingen.

NORTH CAROLINA.—On Sunday, July 5th, at the Church of the Good Shepherd, Raleigh, Bishop Cheshire advanced to the priesthood the Rev. LEWIS NATHANIEL TAYLOR. The candidate was presented by the Rev. Julian E. Ingle, secretary of the diocese, and the Bishop preached the sermon. Archdeacon Hughes of the convocation of Raleigh, the Rev. Dr. Pittenger, rector of the church, and the Rev. George W. Lay, rector of St. Mary's School, Raleigh, also assisted in the service. Mr. Taylor is priest in charge of the missions at Middleburg, Williamsboro, Stovall, and Townsville, residing at Townsville.

VIRGINIA.—At St. Philip's Church, Richmond, on Monday, June 22nd, the Bishop of the diocese advanced to the priesthood the Rev. JOSEPH T. JEFFREY, colored. The candidate was presented by the Rev. W. S. Grice of the Bishop Payne Divinity School, who also preached the sermon.

DIED

COWELL.—At Cleveland, Ohio, on July 7, 1914, MARY PETERS, wife of the late Edward J. COWELL, formerly of Erie, Pa., and Peoria, Ill., in her eighty-first year. Interment was made in Woodlands cemetery, Philadelphia, Pa.

DRAPER.—At All Saints' rectory, New Milford, Conn., suddenly, in the early morning, Saturday, June 27, 1914, FREDERICK GOODHUE DRAPER, son of the late Rev. George B. Draper, and brother of the Rev. Frank B. Draper, rector of All Saints' Memorial Church, New Milford, Conn. The burial office was read at the rectory, Tuesday morning, June 30th, and the interment was at Woodlawn cemetery, New York City, the same afternoon.

FISH.—Suddenly at St. Margaret's House, Albany, N. Y., on July 8, 1914, aged four months, twenty days, ALBON HARRISON FISH, son of the Rev. and Mrs. Paul Rogers Fish.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

MACFARLANE.—Entered into rest on June 29, 1914, in her sixty-seventh year, MARY FRANCES BARTLETT MACFARLANE, widow of the late Edward O. Macfarlane, junior warden of Christ Church, Towanda, Pa., and sister of the Rev. Franklin W. Bartlett of Rockport, Mass. A devout communicant, given to good works, she helped and cheered many lives, and the loss of her is deeply lamented.

"Seeking the fairer life to be,
In foretaste here possess'd;
Lord, grant Thy servant rest with Thee,
In mansions of the bless'd."

SIDDALL.—Entered into rest, on June 30th, ELLEN P. SIDDALL, at the home of her niece, Mrs. Albert S. Griswold, 1959 East Seventy-second Place, Chicago. Interment at Madison, Ind., on July 1st.

MEMORIALS

JOHN CARLISLE BLAND, JR.

In loving memory of JOHN CARLISLE BLAND, JR., July 22, 1907.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

MRS. ELLEN WRIGHT MITCHELL

In the death of Mrs. ELLEN WRIGHT MITCHELL, which occurred on the 3rd inst., Ashland, N. H., has lost one of its most prominent citizens, and St. Mark's parish has lost not only its chief supporter for many years, but also a communicant whose life had been adorned with so many Christian virtues that the late Bishop Niles was once heard to remark of her, and of another woman who died in 1891: "It is glory enough for any parish to have produced two such saintly women as Mrs. Mitchell and Miss Keyes. If nothing else had been gained by the establishment of St. Mark's, the sanctifying power of the Christian religion as exhibited in their lives would justify all our efforts and all our sacrifices." These words show how Bishop Niles was wont to penetrate beneath the surface to the heart and core of the matter he was speaking about, for, as a former rector of this parish, I can bear witness that the "fruits of the Spirit" have never been fairer or more abundant, in my experience, than in the lives of these two godly and absolutely unselfish women.

Mrs. Mitchell was born in the village of Holderness (now Ashland), September 14, 1833, and received her early education in the schools of her native town and in the Holmes Academy at Plymouth. She was married to George W. Mitchell in 1857. Mr. Mitchell was engaged in the manufacture of "straw-board" until 1865, when he moved to Groton, Mass., and changed from straw-board to "leather-board." In this business he was so successful that he was able, after the Civil War, to make investments in Florida which proved so profitable that after his death Mrs. Mitchell was enabled to gratify the generous impulses of her nature by ministering to the sick and needy and especially by aiding generously in all the activities of St. Mark's parish, to which she was most loyally devoted. After the death of her son, who died in childhood, and of her husband, who died about thirty years ago, her chief interests in life, outside her family relations, centered in the Church, which was truly to her the House of God and her spiritual home.

Mrs. Mitchell had a most winsome personality. She was beautiful of face and form, gentle and ladylike in demeanor, so that her appearance in any company was always distinguished by the indefinable charm of good breeding. Her benefactions were numerous, but nothing would wound her modest spirit more than to have them specified, for, in Scripture phrase, she never "let

her left hand know what her right hand was doing."

God rest thee, my friend, in the joys of Paradise! Great and noble was thy spirit and greatly and nobly shall thy God reward thee in that day when He maketh up His jewels. L. W.

RETREATS

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

SPRINGFIELD.—The Annual Retreat for the clergy of the diocese of Springfield, and others who may wish to join them, will be held at Champaign, Ill., September 8th to 11th. Application to be made to the Rev. J. C. WHITE, Springfield, Ill. A Retreat for Churchwomen will follow, September 12th to 15th. Apply to MISS BLOOMFIELD, St. John's House, Elizabeth street, Springfield, Ill. The addresses at both Retreats will be given by the Rev. Father BULL of Boston, Provincial Superior of St. John the Evangelist.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED.—Young single man. In Priest's Orders. Sunday School and Institutional Worker. Sunday Evening Preacher. Salary $100 a month and room in parish house. Write to the REV. GEORGE DAVIDSON, St. John's Parish, 512 West Adams street, Los Angeles, Cal., immediately.

WANTED—By October 1st, priest, married preferred, to take charge of a parochial mission about to become an independent, self-supporting parish, 25 miles from New York City. Loyal Churchman. References. Address "SUBURBAN," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A Priest in a new and interesting Catholic work, to assist in parish work among college students, and preparatory school work. Address "H," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CLERGYMAN, rector of a small country parish, young, experienced, successful, hard worker, forcible preacher, desires a change to a larger field of activity. Address "EXCELLENT RECORD," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of parish in the West desires parish in the South. Address "C", care LIVING CHURCH, Milwaukee, Wis.

YOUNG Married Catholic Priest desires change. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—A Churchwoman, as matron for girls, in Indian school in South Dakota. Ability to teach plain sewing and experience with children necessary. Salary moderate. Write to DEACONESS EDITH E. DAVIES, 2215 Harriet avenue, Minneapolis, Minn.

YOUNG MAN wanted September 1st for one white and one colored mission. Opportunity offered for study in connection with Kansas Theological School. Work hard, and stipend only $400. Good Churchman desired. REV. DR. FENN, Wichita, Kansas.

WANTED—Organist and Choirmaster. Salary $1,000. Four hundred communicants. Musical and intellectual centre of the state. Exceptional opportunities for a good teacher of vocal and instrumental music. Address Rev. MILTON R. WORSHAM, Austin, Texas.

WANTED.—Refined and cultured Churchwoman as housemother for sixteen small boys in preparatory school. Address "L," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Boy Choir in Middle West. Catholic Churchman desired. BOURDON, care LIVING CHURCH, Milwaukee, Wis.

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A GENTLEWOMAN of middle age wants position as managing housekeeper. Motherless home preferred. Pleasant surroundings in refined family first consideration. Exceptional references. Address "F," care LIVING CHURCH, Milwaukee, Wis.

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ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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CATHEDRAL trained Organists available for Fall openings will arrive from England this month. Churches making changes, address 147 East Fifteenth street, New York. No charges.

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CLERGYMEN seeking parishes write 147 East Fifteenth street, New York.

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ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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CHURCH EMBROIDERY, Albs, Chasubles, Maniples, Amices, Altar-frontals, Chalice-Veils, etc.; Materials for making up Embroidered Churchwork always in stock.—METAL WORK. Chalices and Patens, Vases, Flagons, Altar-Crosses, Censers, Candlesticks, etc.; Illustrated catalogue free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

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FOR SALE.—Chicago Clergyman will sell five complete sets of Vestments in regular Church colors; also a Silver Gold Plated Chalice and two Patens, at reasonable prices. Address CENTRAL SUPPLY CO., 19 S. La Salle street, Chicago, Ill.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for Working Girls, under care of Sisters of St John Baptist. Attractive sitting room, Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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THE CHILDREN'S FREE HOSPITAL, Detroit, Mich., non-sectarian, offers two and one-half years' course of Training for Nurses. Special opportunity for training for Public Health work in all branches. Send for circular. Mrs. BETSEY L. HARRIS, R.N., Superintendent.

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TO MAKE your daughter's, niece's, cousin's, Confirmation or Birthday unforgetable, give her a suitable gift—a Biblical Jewel and Trifle Box in the new exquisite repoussé Sheffield Plate. A photograph and description sent free on request to RAYMOND & CO., 277 Broadway, New York City, suite 1205.

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ORCHESTRATIONS OF CHURCH MUSIC furnished for all instruments. Yearly contracts at greatly reduced rates. Write for terms, etc. CLARENCE WEST, Haddam, Conn.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

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Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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669 names have been on our lists during the last three years.

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See interesting Report to General Convention with "Message of Trustees" and Tables.

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Treasurer and Financial Agent,
Church House, Philadelphia.

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Address inquiries to P. G. MELBOURNE, Hyattsville, Maryland.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The information Bureau is placed at the dis-

posal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

THE YOUNG CHURCHMAN CO. Milwaukee.

The Glory of Going On. By the Right Rev. William Collins, D.D., Bishop of Gibraltar. Notes of Addresses given in the Home of the Epiphany, Truro. Compiled by Eva Hankey and Amelia Scott. Price 50 cents.

GORHAM PRESS. Boston.

The Last Incarnation. Translated from the French of A. Constant. Price $1.00 net.

FROM THE AUTHOR.

Religion and Drink. By the Rev. E. A. Wasson, Ph.D., rector of St. Stephen's Episcopal Church, Newark, N. J. Price $1.25 net.

PAMPHLETS

FROM THE AUTHOR.

The World Conference for the Consideration of Questions Touching Faith and Order. Second Meeting of the Advisory Committee. Report of the Second Deputation to Great Britain. The Call for a Truce of God.

THE CHURCH AT WORK

LAYING OF CORNERSTONE OF CHRIST CHURCH, SCHENECTADY, N. Y.

THE CORNERSTONE of Christ Church, Schenectady, N. Y., was laid on the afternoon of Trinity Sunday. The Bishop of Albany, being unable to attend, commissioned the rector of the parish to lay the stone. In the procession were the Ven. W. W. Battershall, D.D., Archdeacon of Albany; the Rev. B. W. R. Tayler, D.D., rector of St. George's Church, Schenectady; the Rev. F. S. Sill, D.D., rector of St. John's Church, Cohoes; the Rev. Paul H. Birdsall, rector of Grace Church, Albany; the Rev. C. O. S. Kearton, rector of the Church of the Holy Innocents', Albany; the Rev. H. D. Viets, curate of St. Peter's Church, Philadelphia, and the rector of the parish, the Rev. David H. Clarkson, vested in the handsome cope of cloth of gold, recently presented to the parish by a member of the Church of St. Mary the Virgin, New York.

The Rev. Dr. Tayler, rector of St. George's Church, Schenectady, brought the greetings, congratulations, and good wishes of the old mother parish. Archdeacon Battershall and the Rev. Paul H. Birdsall delivered addresses.

Christ Church, Schenectady, was founded in 1869. A few years ago the old and inadequate church building was sold, and a large lot purchased on the main street of the city. The crypt was opened for service in September 1910, and the following year the rectory was built. By the generosity of a layman, not a resident of Schenectady, the parish is able to complete the church building, which will cost about $40,000, in addition to the crypt, which cost $20,000. The building will be early English Gothic, of wire-drawn brick, the foundation and trimming being Gouverneur marble. The architects are the Fuller & Robinson Company of Albany. When completed the parish will have a property valued at $85,000, with a comparatively small indebtedness. The parish has 470 communicants. The Rev. David H. Clarkson has been rector since October 1907.

TWENTY-FIFTH ANNIVERSARY OF A LONG ISLAND PARISH

ON SUNDAY, July 5th, special services were held at St. Luke's Church, Sea Cliff, L. I., N. Y., in commemoration of the twenty-fifth anniversary. There were two celebrations of the Holy Communion and a festival Evensong, under the direction of the Rev. William R. Watson, rector.

On the following Wednesday evening there was a special service, at which former rectors and visiting clergymen were present. Besides the rector the following clergy made addresses: the Rev. W. H. B. Allen, rector of St. Peter's-by-the-Sea, Narragansett Pier, R. I., first rector of St. Luke's; the Rev. George C. Groves, rector of St. Stephen's Church, Port Washington; the Rev. J. W. Gammock, rector of St. Paul's Church, Glen Cove, of which St. Luke's was first a mission.

There was a good attendance at the church services during the anniversary week and at the reception in the parish house on Wednesday night.

The first services of the Church in Sea Cliff were held in the Sea Cliff Hotel parlors in the summer of 1885, conducted by the Rev. Dr. Middleton. It was not until the first Sunday in July 1889 that the first permanent services were held by the Rev. I. McK. Pittenger, rector of St. Paul's Church, in what is now known as the old chapel.

On October 21, 1890, a call was extended to the Rev. W. H. B. Allen and a month later St. Luke's mission was organized as a parish. In February 1891 the late F. W. Geissenhainer presented the ground for the church building and in March 1892 plans for the new church were accepted. The cornerstone was laid July 26, 1892, and the first service was held in the church on Sunday, July 15, 1894. The church was consecrated on June 29, 1899, by the late Bishop Littlejohn. Later, more land was acquired for a site for the parish house and rectory, which were subsequently built.

DEATH OF JUSTICE LURTON

THE DEATH of Horace Harmon Lurton, Associate Justice of the Supreme Court of the United States, at Atlantic City on the morning of Sunday, July 12th, removes one who has been prominent in the Church as well as in the State. Justice Lurton was appointed to the Supreme Court from Tennessee, in which state he had lived during his manhood days, and where he had taken a prominent part in the Church. He was elected as a deputy to the General Convention of 1910 from the diocese of Tennessee but was unable to serve.

GOLDEN JUBILEE OF CALVARY CHURCH, SANTA CRUZ, CAL.

THE EXERCISES commemorating the fiftieth anniversary of the laying of the cornerstone of Calvary Church, Santa Cruz, Cal., were held on Sunday, Monday, and Tuesday, June 28th, 29th, and 30th. The jubilee sermon was preached Sunday evening by the Bishop of California. On Monday evening the new organ was dedicated, and a parish supper and reception held. Tuesday morning Mrs. L. F. Monteagle addressed a gathering of Churchwomen on "Women's Work." The services were largely attended, and many former parishioners returned for the event.

The cornerstone of the church was laid on St. Peter's Day, 1864, by Bishop Kip, first Bishop of California. The rector is the Rev. E. H. McCollister, and the Rev. C. O. Tillotson is *rector emeritus*.

NEW JERSEY SUMMER SCHOOL

THE FOURTH session of the summer school for Sunday school teachers and missionary leaders was held in Bernardsville, N. J., from June 26th to July 4th. The curriculum covered the subjects of the second year in teacher training, presented by Dr. Bradner, Dean Moses, Mrs. Bradner, the Rev. C. H. Brewer, the Rev. E. J. Cleveland, the Rev. Thomas Hyde, the Rev. W. E. Gardner, D.D., Miss Tillotson, and the Rev. T. A. Conover. A special feature was the missionary day, conducted by the Rev. Dr. Gardner and Miss Tillotson.

The keynote of the school was devotional. Each day began and ended with the service in St. Bernard's Church. Twenty parishes were represented. In order to arouse more interest the summer school proposes to offer a scholarship, covering tuition, board, and travelling expenses to some parish hitherto unrepresented.

REV. DR. DAME CELEBRATES THIRTY-SIXTH ANNIVERSARY

ON JULY 1st the Rev. William M. Dame, D.D., rector of the Memorial Church, Baltimore, celebrated very quietly the thirty-sixth anniversary of his rectorate. Only two other rectors in the diocese have been in active service in their parishes longer. Dr. Dame is one of the most loved and honored of all the diocesan clergy, and none have contributed more to the uplifting and advancement of the city, or taken a deeper or more active interest in diocesan affairs than he. Since he took charge of the Memorial Church, it has grown from a small and insignificant congregation to one of the largest and most active parishes in the diocese. Dr. Dame, who was a gallant soldier in the Confederate Army, has always kept up his interest in military affairs and served as a chaplain in the Maryland Infantry for many years. He has been honored by the diocese by being elected as a deputy to four sessions of the General Convention, and as a member of the Standing Committee for many years, and its present president. He is assisted in his parish work by his son, the Rev. W. Page Dame. Another of the clergy, the Rev. E. T. Lawrence, D.D., rector of St. Mark's-on-the-Hill, Pikerville, Baltimore county, has just completed twenty-five years service in his present parish, where he is much beloved and has done a most faithful work. Dr. Lawrence is one of the most scholarly of the clergy, and for many years has been one of the examining chaplains of the diocese.

NEW BUILDINGS FOR BALTIMORE CHURCHES

THE VESTRY of Mount Calvary Church, Baltimore (Rev. W. A. McClenthen, D.D., rector), has asked Mr. Ralph Adams Cram of the firm of Cram & Ferguson, Boston, to prepare plans for the proposed group of new buildings for the parish. A preliminary survey of the Church property available has been made. Mr. Cram expects to have some preliminary sketches of the buildings ready by the fall. Of the amount, $26,888.50, pledged for the Foundation Fund, $17,828.50 has been paid in. Mr. Cram also has charge of the extensive improvements now being made in the interior of Emmanuel Church, Baltimore, at an outlay of between $60,000 and $70,000. The interior will be what is known as thir-

teenth-century French Gothic. The columns will be of limestone, and the walls will be tinted to harmonize with them, making the church much lighter. Although the plans provide for the removal of the galleries and extending the auditorium, for the present the galleries will be allowed to remain. A striking feature of the interior will be a large stained-glass window, now being made in London by Kempe & Co., as a memorial to the Rev. Dr. J. H. Eccleston, rector of the church for more than twenty-seven years.

CONFERENCE FOR CHURCH WORKERS, CAMBRIDGE, MASS.

THE CAMBRIDGE conference for Church workers closed its interesting ten-day session on July 7th with a mission service by the Rev. J. McV. Harrison, O.H.C. Father Harrison had acted as the pastor of the conference for the second half of the session and the Rev. H. C. Robbins for the first half. There were ninety-seven registrations, representing fifteen dioceses. Study classes on Missions were led by Miss Emery, Miss Tillotson, Miss Sturgis, and the Rev. A. M. Sherman; on the Girls' Friendly Society, by Miss Whittier; on Education, by Prof. Boynton and the Rev. P. E. Osgood; and on the Bible, by Mrs. Coleman. Besides these there were lecture courses on the Bible by Mr. Robbins and Father Harrison, on the Church's Doctrine by Dean Hart, and on Notable Churchmen and Events by Dr. Waterman. The evening public lectures in Paine Hall drew large audiences and afforded a pleasing variety of topics, viz., "Plans and Policies of the Board of Missions," by Mr. John W. Wood; "The Eastern Orthodox Churches," by Bishop Parker; "Social Service," by Miss Gordon and Mr. R. A. Woods; "Church Unity," by Dr. Alexander Mann; "The Old Catholic Church," by Bishop Darlington; "Bishop White and His Contemporaries," by the Rev. Prescott Evarts. Bishop Parker preached before the conference in Christ Church on the first Sunday, Bishop Perry on the second, and the Rev. Arthur Sherman gave his address on China on the second Sunday evening. The Church Periodical Club gave a dramatic representation of its work one afternoon, Mr. Osgood presented his mystery play, "As it Was in the Beginning," with his own parish caste on another, and on still another Miss Houghton entertained the conference in her hospitable home.

The community life was admirably preserved. Morning Prayer and Holy Communion were held every morning in St. John's chapel, meals were had in common in the refectory, and the intervals in the programme, as well as the recreations, helped still further to bring the members continually together.

The conference was officially under the charge of Bishops Parker and Perry, and the success was largely due to their efforts and to the efforts of the coöperating committee. Bishop Parker was able to be present throughout.

Arrangements were made for the continuance of the conference in 1915. All who would be glad to combine pleasure and profit in their vacation season would do well to bear this fact in mind.

ST. PETER'S CHURCH, PERTH AMBOY, N. J.

ONE OF the oldest parishes in America, St. Peter's, Perth Amboy, N. J. (established 1785), is about to enter upon a period of change when the Rev. W. Northey Jones will enter upon the rectorship on September 1st. He is now rector of Christ Church, Williamsport, Pa. The old rectory, which was one hundred years old, has been sold and a new rectory will be erected at a cost of about $12,000. It is an interesting fact that the new rectory will be the third on the rectory lot, which was bequeathed, with the first rectory, to the parish in the early part of the eighteenth century, by George Willocks, a benefactor of the parish in those early days.

Mr. Jones is of New England birth and ancestry. He attended St. Paul's School, Concord, N. H., from 1874 to 1884, and at Trinity College, Hartford, Conn., received his B.A. degree in 1888, and M.A. in 1891. He is a graduate of the General Theological Seminary, and took a special course at Oxford University. He has been a missionary in Montana, and rector of St. Paul's Church, Evansville, Ind., and of Grace Church, Manchester, N. H. He has attended three General Conventions as a delegate, and has held many important diocesan offices. The former rector of this parish, the Rev. James L. Lancaster, resigned last January owing to failing health, and he was elected *rector emeritus*. Mr. Lancaster is now in Virginia. Since August 1, 1913, the Rev. Reginald H. Starr, D.D., of New York City, has been priest in charge.

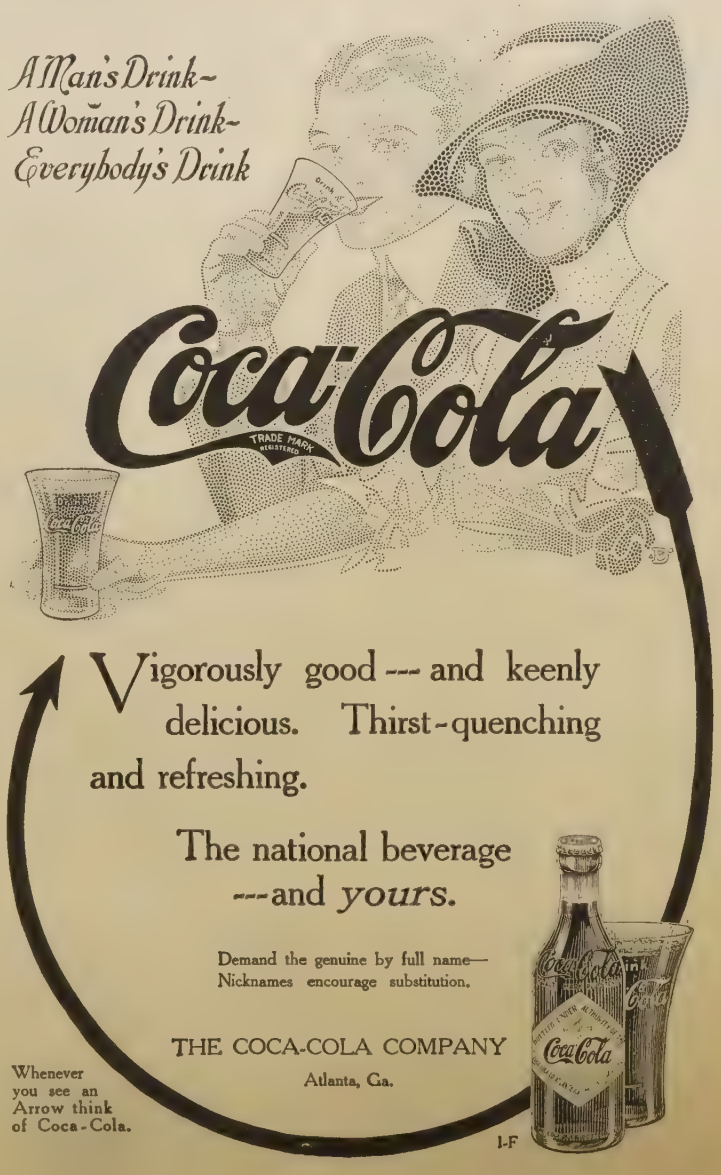
In March the parish sustained a severe loss in the death of Captain James Parker, a former officer of the U. S. Navy, with a distinguished Civil War record, who for many years was one of the wardens. Captain Parker was a Catholic Churchman, and had given loyal service to the Church at many of the General Conventions, in which he had sat as a delegate from the diocese of New Jersey. He was succeeded as warden by Mr. Charles C. Hommann.

RETIREMENT OF HEAD OF SHATTUCK SCHOOL

AT THE recent meeting of the trustees of Shattuck School, the rector, the Rev. James Dobbin, D.D., presented his resignation. In accepting it the twenty trustees, as a slight mark of their appreciation of Dr. Dobbin's forty-seven years of distinguished and devoted service to Shattuck, elected him *rector emeritus* with a continuation of his present salary during his lifetime, and the addition to that of a substantial sum yearly to enable him to provide himself with a house. As another token of recognition of the retiring rector's life work, the new dormitory, now in course of erection, is to bear his name.

The Rev. Edward T. Mathison, associate rector, by virtue of Dr. Dobbin's retirement, becomes rector.

Dr. John H. H. Lyon, for eight years headmaster of Shattuck, and at present a professor of English at the University of Washington in Seattle, has been recalled to his former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position and will return to take full charge of the discipline and internal management of the school.

MEMORIALS AND GIFTS

CHRIST CHURCH, Stratford, Conn., was recently presented with Eucharistic lights, in memory of Samuel Seabury, D.D., first Bishop of Connecticut, by the parish guild.

THE Church of the Incarnation, Atlanta, Ga. (Rev. L. B. Richards, rector), has lately received a memorial gift from the family of the late Pierre Proal Hurlbut, consisting of ciborium, bread-box, and lavabo of sterling silver and cruets of cut rock crystal, designed to match the chalice and paten given some years ago, in memory of Governor Benjamin Conley, and members of the Conley family.

ON SUNDAY morning, July 5th, there was consecrated, in Grace Church, Baldwinsville, N. Y., diocese of Central New York (Rev. Charles S. Champlin, rector), a beautiful brass eagle lectern and Holy Bible, the gift of Mrs. Caroline Champlin, in memory of her late husband, William James Champlin. Also a solid silver Communion service consisting of chalice, paten, and cruets, the gift of Mr. Walter McMullin, a vestryman of the parish who, since making the gift, has entered into rest, the memorial being in memory of his wife, Mabel Van Allen McMullin, who died about two years ago. The lectern was executed in the works of R. Geissler of New York, and the Communion service was made by Spaulding & Co. of Chicago, Ill.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Report of Missionary to the Deaf—Memorials for St. James' Church, New London

THE REV. G. H. HEFFLON, the missionary to the deaf of the diocese, has just submitted his yearly report, showing a work of much importance. In addition to his Connecticut work, Mr. Hefflon has devoted some time to work in Massachusetts and Rhode Island.

ST. JAMES' PARISH, New London, has received the gift of a Skinner organ from Mr. Morton F. Plant. The cost will be nearly $20,000, when installed. Mrs. Elisha Palmer is giving, as a memorial to her husband, the clergy and choir stalls, which will be placed in the chancel to harmonize with the organ casing and console.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Saturday Holidays in Baltimore—Other News

UNDER the direction of Mrs. Charles Fiske, wife of the rector of St. Michael and All Angels' Church, Baltimore, a city-wide movement has been under way to increase Saturday afternoon closing during the summer, and 5 o'clock closing on other days. So great has been the success that some 5,000 clerks in stores of all kinds will have the Saturday half holiday this year who had not had it formerly.

ON THE first Monday in July there were opened in nearly every neighborhood in Baltimore the daily vacation Bible schools, which will interest and instruct about 3,000 children during the six weeks of the session, which closes August 13th. This work is now under the care of an incorporated association, composed of thirty-eight well-known ministers and laymen, the Rev. R. W. Hogue, rector of the Church of the Ascension, being the secretary, and the Rev. Dr. A. B. Kinsolving of St. Paul's Church, one of the managers. The purpose of these summer schools is to reach the children who otherwise would be idle during school vacation, instructing them in useful handicraft, inspiring their patriotism and a love for Bible stories. The sessions of the schools are held in the churches, although there is absolutely nothing sectarian about the training given in them. There are brief religious exercises at the opening of the daily sessions, followed by a musical period, which includes vocal and breathing exercises, a singing lesson, and calisthenics with music. Then there is a Bible lesson of about half an hour, followed by manual work and play in sections. The boys are taught hammock making, chair caning, and basketry, and the girls raffia work and sewing. Each day's work is closed with patriotic exercises of saluting the flag and singing "America." Nearly forty of these schools are now in operation. Among the schools connected with our own Church are those opened at the Chapel of the Guardian Angel, the Church of the Ascension, the Paret Memorial, St. Andrew's, and the Church of the Holy Innocents'.

WORK HAS recently been begun on the new church building for the Chapel of the Advent, South Baltimore, of which the Rev. Charles L. Atwater, a grandson of the late Bishop Paret, is the vicar. The building will be of stone and brick, and will cost about $35,000. It is expected to be completed in about six months.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Colors Presented to St. Stephen's Church, Lynn

ON SUNDAY, July 5th, at St. Stephen's Church, Lynn (Rev. E. J. Dennen, rector), a set of colors consisting of the national flag and the flag of the commonwealth of Massachusetts, which have been purchased by subscription and placed in the church, were blessed by the curate, the Rev. Lyman Rollins, at the close of the mid-day Eucharist. A patriotic sermon was preached, in which Mr. Rollins referred to the peculiar

WRONG BREAKFAST

Change Gave Rugged Health

Many persons think that for strength, they must begin the day with a breakfast of meat and other heavy foods. This is a mistake as anyone can easily discover for himself.

A W. Va. carpenter's experience may benefit others. He writes:

"I used to be a very heavy breakfast eater but finally indigestion caused me such distress, I became afraid to eat anything.

"My wife suggested a trial of Grape-Nuts and as I had to eat something or starve, I concluded to take her advice. She fixed me up a dish and I remarked at the time that the quality was all right, but the quantity was too small—I wanted a saucerful.

"But she said a small amount of Grape-Nuts went a long way and that I must eat it according to directions. So I started in with Grape-Nuts and cream, 2 soft boiled eggs and some crisp toast for breakfast.

"I cut out meats and a lot of other stuff I had been used to eating all my life and was gratified to see that I was getting better right along. I concluded I had struck the right thing and stuck to it. I had not only been eating improper food, but too much.

"I was working at the carpenter's trade at that time and thought that unless I had a hearty breakfast with plenty of meat, I would play out before dinner. But after a few days of my "new breakfast" I found I could do more work, felt better in every way, and now I am not bothered with indigestion."

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fitness of having the flags displayed in this church, which was built by the Hon. Enoch Redington Mudge as a memorial to two of his children; one being Lieutenant-Colonel Charles Redington Mudge, who fought in the Union Army during the Civil War, and died at Gettysburg. His body is buried in the cloister garth of St. Stephen's. Delegations were present from General Lander Post 5, G. A. R., and Lieutenant-Colonel Mudge, Camp 1, Sons of Veterans; the latter body having contributed toward the purchase of the flags.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Meeting of the Woman's Auxiliary

THE DIOCESAN BRANCH of the Woman's Auxiliary held a delightful session last week at Oconomowoc, with many branches from the city and elsewhere represented. There was an opening service at Zion Church, followed by business sessions and luncheon at the parish house. Various phases of Auxiliary work occupied the attention of the members in the afternoon, and there was an expression of sympathy with the second vice-president, Mrs. Thomas Spence, who had recently been seriously injured in an automobile accident in Milwaukee.

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

Cleveland Vacation Bible Schools—New Course at Bexley Hall

THERE ARE now in operation in Cleveland sixteen daily vacation Bible schools for children, boys and girls, four of which are under the supervision of four of the parish churches of the city, acting in coöperation with the social service commission of the diocese. St. Luke's, Grace, Trinity Cathedral, and Emmanuel. These four schools meet in the buildings of the parishes named, except that of Emmanuel, which has quarters for the purpose in one of the social settlement houses of the city. The superintendents are the Rev. Edwin L. Williams, Bexley Hall '14, and Messrs John E. Carhart, Frederick G. Harkness, and Vernon C. McMaster, from the same seminary, class of '15, who are devoting the vacation period to this exacting but interesting work. The training is devotional, industrial, and recreational, and the schools, which opened on July 6th, are being attended by all who can be accommodated, the aggregate in the four parish schools having reached about 400 daily.

A COURSE in social service and parish administration for the outgoing middle class has been made a part of the regular course by the faculty of Bexley Hall, Gambier, from which no student is excused except by special dispensation.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Death of Prominent Church People

ONE OF the foremost advocates and enthusiastic organizers of the Drexel-Biddle Bible classes in Rhode Island, John G. Dolbell, died on July 1st. Mr. Dolbell was stricken in his office at Providence while engaged in conversation on business matters, and died within a few days. Mr. Dolbell had been a worker for the Bible classes throughout the state from the time the movement was first felt in New England, and often spoke of them as an important factor in the progress of Church unity. He had been a lay reader for many years, the senior warden of St. James' Church, and a delegate from his parish to the diocesan convention. The funeral was held from St. James' Church on Friday, July 3rd, the Rt. Rev. James De Wolf Perry, D.D., and the rector, the Rev. Charles W. Forster, officiating, with large delegations of the Drexel-Biddle Bible classes, and representatives of business institutions, in attendance. Mr. A. Drexel-Biddle of Philadelphia was one of the pall bearers.

ST. STEPHEN'S CHURCH, Providence, has met with another loss, which will be keenly felt in the parish, and in many ways throughout the diocese, in the death of Mrs. Rebecker Burnet Groesbeck Goddard, wife of Colonel Robert H. I. Goddard. Mrs. Goddard, in a quiet way, was engaged in works of charity, and held positions on many important boards. The funeral was held from St. Stephen's Church on Monday, July 6th, the Rev. George McC. Fiske, D.D., the Rev. Winthrop Peabody, and the Rev. E. R. Sweetland officiating.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Grand Rapids Rector Given Automobile—Choir Fund Established

THE CONGREGATION of Grace Church, Grand Rapids, has presented their rector, the Rev. G. P. T. Sargent, with an automobile.

THE SUM of $1,000 was given to St. Mark's Pro-Cathedral, Grand Rapids, by an anonymous donor, to enable Dean White to start a choir fund. As the Rev. Mr. Burford inaugurated the vested choir, the vestry decided to call it "The Burford Memorial Choir Fund."

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Consecration of St. Mark's Church, Hunts—Other News

ON ST. JOHN BAPTIST DAY the Bishop of the diocese consecrated St. Mark's Church, Hunts. This church is of historic interest, as it was organized in 1826 during the episcopate of Bishop Hobart, and was frequently visited by him. When the railroads came through the village in after years the location of the church, which was always a rural one, was left over a mile away from the

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present centre of population. Consequently, during the past two years it was decided to rebuild in the present village. Parts of the old church building were incorporated into a tasteful shingled Gothic edifice. As has been the unique custom in Hunts upon the occasion of the Bishop's visitation, the business of the entire town was closed for the day, in order that all might have the opportunity of attending service. After the consecration a dinner was served in the town hall, following which the people returned to the church for a service, when seven candidates were presented for Confirmation.

HAVING BEEN a member of the Board of Indian Commissioners since 1887, it is always with special interest that Bishop Walker pays his annual visitation to the Cattaraugus reservation, where the Church now has two missions, one at Brant, which is exclusively for the use of the Seneca Nation, and the other at Newton, the pagan end of the reservation. The Seneca Nation is a distinct nation, subservient to the United States government, but yet having its own president, who is a communicant of the Church, officers and council, holding the rights to make laws, and transfer property. The Indians always make the occasion a gala one, and after a service in the church, a bountiful picnic is served under the trees, with an interesting programme arranged by, and participated in, by the Indians themselves.

THE CLERGY HOUSE at Sodus Point was opened for the season on July 1st. This house was given last year to the diocese by Mrs. E. H. Harriman, as a summer vacation house for the clergy of the diocese, who take charge of the Sunday services while enjoying their rest and holiday.

CANADA

News of the Dioceses

Diocese of Montreal

THE WORK on the Church of St. James the Apostle is progressing rapidly. By the extension it will be possible to seat about one hundred more families than at present. It is expected that the work will be completed early in the autumn.—A MEMORIAL tablet has been placed in the Bishop Stewart Memorial Church, Frelighsburg, in memory of the late Archdeacon Davidson, who was rector of the parish for fifty years.—A PRESENTATION was made, June 11th, to Mayor Westover, brother-in-law of the Archdeacon, on the occasion of his resignation of the post of organist in the church. This work he has undertaken for love of it for the last fifty years. Failing sight made it necessary for him to give up the work.

Diocese of Huron

THE GREATEST sympathy was felt for Principal Waller of Huron College, London, and his family, in the terrible accident by which his eldest daughter was killed. She was motoring with her father, sister, and a party of friends when the car was struck by a C. P. R. engine. Miss Waller was only sixteen, and was completing her education at Havergal College. From childhood it had been her desire to go to work in the foreign mission field, and she had hoped, as soon as her training was over, to go to China. —ON HEARING of the disastrous fire at Moose Fort, diocese of Moosonee, the Huron Woman's Auxiliary answered the emergency appeal so generously that nine bales were despatched early in June.

Diocese of Calgary

ALTHOUGH by the division of the diocese, when the new diocese of Edmonton was divided off from Calgary, many branches of the Woman's Auxiliary were lost to Calgary, yet the annual meeting of the Woman's Auxiliary in June, at Calgary, was the largest on record. Bishop Pinkham was celebrant at the Holy Communion for the Woman's Auxiliary delegates in the Pro-Cathedral, Calgary.

Diocese of Ottawa

GREAT sympathy was expressed at the June meeting of the Woman's Auxiliary in Ottawa with the honorary president, Mrs. Tilton, in the death of her husband. Mrs. Tilton is felt to be the mother of the Canadian Woman's Auxiliary.

Diocese of Quebec

MENTION was made at the last meeting of the season of the diocesan Woman's Auxiliary of the loss they had sustained by the death of Mrs. Holloway, an active worker, in the disaster of the *Empress of Ireland*.

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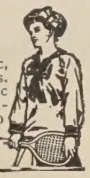

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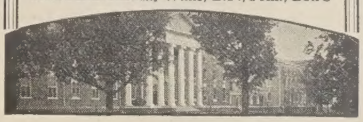

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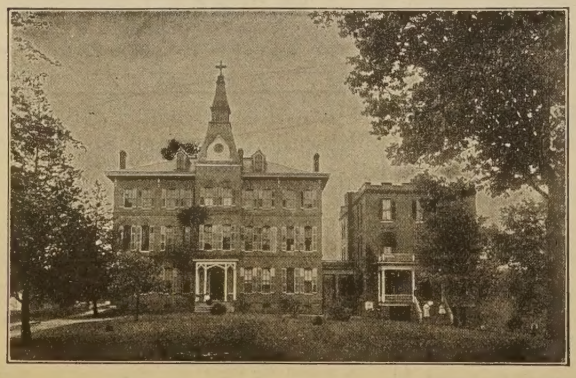

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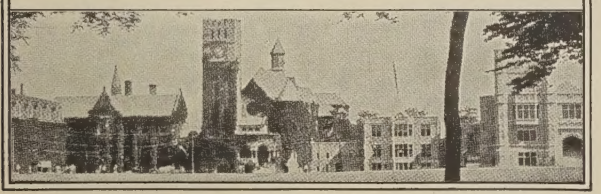

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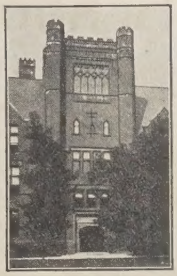

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